4° G. 4. 15

THE Occasional Offices OF MATRIMONY, VISITATION of the SICK, BURIAL of the DEAD, CHURCHING of WOMEN, And the COMMINATION,

Explained in the Method OF THE COMPANION to the TEMPLE:

Being the Fourth and Last Part.

By THOMAS COMBER, D.D.

1 Cor. xi. 40.

Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

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TO

The Most Reverend Father in God

WILLIAM

By Divine Providence

Lord ARCHBISHOP

OF

CANTERBURY,

Primate of all ENGLAND,

and Metropolitan,

And one of his Majesties most Honourable

PRIVY COUNCIL, &c.

May it please your Grace,

WHile the Occasional Offices (the Subject of these Papers) were under my hand, I have with much pleasure observed, that though they are placed last in order, yet

the Venerable Compilers of our excellent Liturgy have declared by the accurateneſs of their Compoſure, that they valued them as highly, and thought them as uſeful, as thoſe that went before. They are all but various manners of Addreſs to the ſame God, and therefore the ſame care and exactneſs was to appear in every Part of this Even and elaborate Rule of our Devotion, ſo that theſe laſt are proportionable to the firſt, and equally worthy of our moſt ſerious Conſideration. And though the Occaſions of uſing theſe laſt Offices be more particular and Extraordinary; yet their Illuſtration is as neceſſary, and I hope will prove as advantagious as any of the former: in regard they do occur ſo frequently and concern ſo many, that few perſons can be found, who are not engaged upon ſome, or all of theſe accounts, either for themſelves or their Friends, in divers periods of their Lives. Some enter into Matrimony, many are Sick, and all muſt Die; Some are daily coming into the World, and all that live in it, do ſtand in need enough of the exerciſe of public and ſolemn Repentance: In all which Caſes, here are ſuch ſuitable Proviſions made, that they who are willing to do their Duty well, in any of theſe Circumſtances, can neither want a Monitor nor a Guide. But, alas! there are not many in this remiſs Age, who are ſollicitous to be informed

in

in theſe matters, and ſcarce any Books extant on ſome of theſe Subjects which may anſwer the expectations, and ſatisfie the doubts of conſcientious and pious Enquirers: which may perhaps be one reaſon why theſe Sacred Adminiſtrations (though the Matter of them be ſo weighty, the Order ſo exquiſite, and the End ſo holy) are neither ſo well performed by many, nor ſo beneficial to thoſe that uſe them, as the Church intended. The ſlight regard to the Matrimonial Covenant and frequent breaches of it; The ignorance and indiſpoſition ſo often found in Death-bed Penitents, with the ſmall effect that daily ſpectacles of Mortality have upon us, are Inſtances not to be denied, and but too ſad Proofs of the neceſſity of making theſe Offices better underſtood, and more regarded by ſuch kind of Diſcourſes as theſe. And how far my preſent endeavours may contribute thereto, your Grace is, of all others, the moſt fit and beſt able to judge; to whoſe favourable cenſure when I have ſubmitted theſe Pages, it onely remains that I give this ſhort account of the Method by which they proceed, the End to which they are directed, and the Reaſon why I have preſumed upon this Dedication.

The manner of my proceeding is firſt to declare the Inſtitution, the Nature and Uſe of each Office, with the Duties of all Perſons in re-

lation thereunto; and then to demonſtrate the agreeableneſs of the ſeveral Forms to their proper Occaſions; as alſo to ſelect all along ſome of thoſe many Meditations that naturally ariſe from them. The End propoſed to my ſelf in all this hath been, to vindicate the Church of *England*, and reſtore theſe her Offices to their due eſteem; as alſo to direct the Conſciences, to reſolve the Scruples, and aſſiſt the Devotion of all ſuch as may be concerned in the uſe of any of them.

And the great aſſurances I have that your Grace is apt to entertain and cheriſh whatever tends to theſe bleſſed Ends, invites me to hope the defects of my Managery may take Sanctuary in your Eminent Candor and Charity, and embolden me to beg, that theſe Papers may obtain the honour and Advantage of your Graces moſt Auſpicious Patronage; not doubting but the ſucceſs of this Undertaking will be hugely advanced, when ſo obliging an Inſcription ſhall make it appear, that your Grace hath both approved and encouraged the Deſign. And indeed Juſtice as well as Gratitude obliges me to embrace this opportunity to acknowledge, that your Graces fair opinion gave the firſt of theſe Parts the confidence to become Public, and invited the reſt to follow; and I believe they all owe much of that kind entertainment they have generally found in the World, to your Graces recommendation.

To

To whom therefore can I with more reaſon and equity tender theſe Diſcourſes, ſince not only they, but their Author alſo, hath ſo many and great obligations to your Grace. Requital I know is neither poſſible nor expected; yet 'tis my Duty to own that Debt which I am unable to diſcharge, and by no means to omit the paying the conſtant intereſt of my moſt hearty Prayers for your Graces Preſervation and Proſperity. Wherefore I ſhall eſteem my ſelf engaged by all the Ties that grateful apprehenſions can lay upon me, daily and affectionately to beg of Almighty God to bleſs all your pious and generous endeavours for the good of this Church, to the ſupreme Patriarchate whereof your Grace is happily advanced, to the general ſatisfaction of all good men, who in ſo juſt and ſo uſeful a Petition, will all readily join with him whom your ſignal favours have more particularly made,

My Lord,

Your Graces

Moſt humble, thankful

East-Newton, *and dutiful Servant,*
Nov. 11. 1678.

THO. COMBER.

THE TABLE.

The Office of Matrimony.

OF *Matrimony in general.* Pag. 1.
The Analysis of the Office. 16

PARTITION I.

Of the Preparation before Matrimony.

Sect. I. *Of the Preface or general Exhortation.* 19
S. II. *Of the Charge to the Persons to be joined.* 46

PART. II.

Of the Solemnization, or the Marriage it self.

S. I. *Of the Asking their mutual Consent.* 69
S. II. *Of the mutual Stipulation.* 80
S. III. *Of the Ring, the Solemn Pledge of this Stipulation.* 102
S. IV. *Of the Prayer for a Blessing on it.* 113
S. V. *Of the Churches Ratification.* 119

PART. III.

Of the concluding Devotions after Matrimony.

S. I. *Of the Psalms or Hymns,* 127

S. II. *Of*

Sect. II. *Of the Supplications and Prayers.* Pag. 134
S. III. *Of the Exhortations taken out of Holy Scripture.* 156

The Visitation of the Sick.

Of the Visitation of the Sick in general. 183
The Analysis of the Office. 199

PART. I.

Of the Supplications.

S. I. *Of the Salutation.* 201
S. II. *Of the short Litany.* 204

PART. II.

Of the Prayers.

S. I. *Of the Lords Prayer.* 209
The Paraphrase 210
S. II. *Of the Responsals.* 212
The Paraphrase. 214
S. III. *Of the first Collect for support under the Affliction.* 216
The Paraphrase. 227
S. IV. *Of the second Collect for sanctifying the Affliction.* 229
The Paraphrase. 241

PART. III.

Of the Exhortation.

S. I. *Of the first part of the Exhortation contained in the prescribed Form.* 245

The Paraphraſe of the Creed applied to the caſe of a dying Chriſtian. pag. 286
Sect. II. *Of the ſecond part of the Exhortation contained in the Rubric.* 290

PART. IV.

Of the Conſolations.

S. I. *Of the Abſolution.* 315
S. II. *Of the Prayer after the Abſolution.* 322
The Paraphraſe. 330
S. III. *Of the LXXI. Pſalm.* 332
The Paraphraſe. 334
S. IV. *Of the Benedictions.* 342
The Paraphraſe { *of the firſt Form.* 343 / *of the ſecond Form.* ibid. / *of the third Form.* 344
An Appendix of the Prayers in ſingular caſes. 345
1. *Of the Prayer for a ſick Child.* 346
The Paraphraſe. 349
2. *Of the Prayer for a ſick Perſon when there is ſmall hope of Recovery.* 351
The Paraphraſe. 353
3. *Of the Commendatory Prayer for a ſick Perſon at the point of departure.* 356
The Paraphraſe. 359
4. *Of the Prayer for Perſons troubled in mind or conſcience.* 362
The Paraphraſe. 365
5. *Of the Communion of the Sick.* 368
The Paraphraſe { *of the Collect at the Communion.* 373 / *of the Epiſtle.* 374 / *of the Goſpel.* ibid.

The Office of Burial of the Dead.

Of Burial of the Dead in general. pag. 377
The Analysis of the Office. 391

PART. I.

Of the Sentences used in the way.

Sect. I. *Of the first Sentence.* 393
The Paraphrase. 397
S. II. *Of the second Sentence.* 398
The Paraphrase. 400
S. III. *Of the third Sentence.* 402
The Paraphrase. 404
S. IV. *Of the fourth Sentence.* 405
The Paraphrase. 407

PART. II.

Of the Psalms and Lesson used in the Church.

S. I. *Of the XXXIX. Psalm.* 409
The Paraphrase. 413
S. II. *Of the XC Psalm.* 422
The Paraphrase. 424
S. III. *Of the Proper Lesson.* 432
The Paraphrase. 434

PART. III.

Of the Devotions used at the Grave.

S. I. *Of the Preparatory Meditation.* 459

S. II. *Of*

Sect. II. *Of the ſolemn Interment.* pag. 468
S. III. *Of the Conſolation annexed,* 477
S. IV. *Of the concluding Devotions in general, particularly of the leſſer Litany and Lords Prayer.* 479
S. V. *Of the firſt Prayer at the Grave.* 481
S. VI. *Of the laſt Prayer or Collect.* 489

The Thankſgiving of Women after Child-birth.

S. I. *The Introduction.* 505
S. II. *The proper Pſalms.* 518
The Analyſis of Pſal. CXVI. 519
The Paraphraſe. 520
Of Pſalm CXXVII. 525
The Paraphraſe, 526
S. III. *Of the Prayers.* 530
The Paraphraſe { *of the leſſer Litany, &c.* 531; *of the Lords Prayer.* ibid.; *of the Suffrages.* 533
The laſt Collect of Thankſgiving. ibid.
A brief Diſcourſe upon this Collect. 534

The Commination.

The Commination or denouncing of Gods Anger and Judgment againſt Sinners. 541
The Analyſis. 543
S. I. *Of the Preface.* 544
S. II. *Of the Homily or Diſcourſe.*
1. *Of the Sentences.* 551
2. *Of the Application.* 554
S. III. *Of the Penitential Pſalm.* 564
The Analyſis. 565

The Paraphrase. 566
Sect. IV. *Of the Prayers.* 573
The Paraphrase of the first Collect. 574
The second Collect. ibid.
The Paraphrase. 575

OF

OF THE
OFFICE
OF
MATRIMONY.

THE INTRODUCTION.

Of Matrimony *in general.*

§. 1. ALmighty God, who framed our Nature, and best knew what Inclinations he had endued it withall, immediately discerned that "it was not good for Man to be alone, *Gen.* ii. 18. and the Experience as well as the Practice of all Man-kind hath confirmed that Remark; it being a Principle congenial to Humanity, to abhor perpetual Solitude [a], and to have a propensity to combine into Societies [b]. But among all the kinds of Associations, there is none so eminent as that of *Marriage*, which is the first and most Natural of all Societies, the Fountain & Foundation of all the rest [c], the Original of Families, the Replenisher of Countreys, and (as

[a] Ἡ ἐρημία δεινότατον. Arist. *ad* Eudem. *l.* 7. *c.* 1. *Aut societas, aut mors.* Drus. adag. Heb. dec. 6.

[b] Ἔστι τὸ λογικὸν εὐθὺς καὶ πολιτικόν. M. Antonin. *l.* 10. §. 2. Ἅπαν τὸ γένος ἡμῶν ἔφυ πρὸς κοινωνίαν. Hieroc. *de Nup. Sociale quiddam est Humana natura.* Aug. *de bon. conjug.* c. 1.

[c] Πρότερον καὶ ἀναγκαιότερον οἰκία πόλεων. Arist. Eth. *l.* 8. *c.* 12. Πρώτη καὶ στοιχειωδεστάτη τῶν κοινωνίων ἡ κατὰ τὸν γάμον. Hieroc. *de Nupt. Prima itaque naturalis societatis copula vir & uxor est.* Aug. *de bon. conjug.* c. 1.

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[d] Cicero *de offic.* lib. 1. *Cicero* ſpeaks [d], "*The Beginning of a* "*City, and the Seminary of a Com-*"*mon-wealth.* And *Philo* gives this reaſon, why Adultery is forbid before Murder, in the Greek Tranſlation of the Commandements, becauſe Murder only deſtroys a ſingle Perſon, but Adultery digs up the foundation of all Societies, and diſſolves thoſe Sacred Bonds that tye the world together: Marriage therefore being ſo Eſſential to the being and well-being of Man-kind, it is no wonder that God and Men ſhould agree to fix a ſtamp of Holineſs upon it [e], and ſo ſecure it from Violation and Contempt, by Adopting it into Religion; that ſo what Nature maketh neceſſary for its preſervation, Holy Rites may render Venerable, and advance it into an higher Sphere. So that it may juſtly claim a place among our Religious Offices, and challenge our particular Conſideration in theſe our diſcourſes of Sacred Adminiſtrations, for Religion is to conduct the whole affair. The very Heathens were wont to Pray to their Gods when they deſired a good Wife [f]; And the pious example of *Abrahams* Steward hath taught us (as St. *Chryſoſtom* notes) "when "we ſeek a Wife to apply our "ſelves to God for direction, who "is not aſhamed to be accounted the "Maker of Holy Matches [g]: And when the Solemnity draws nearer, the Gentiles fitted themſelves for it by certain Preparatory Sacrifices [h]. And among the Chriſtians, as well of

[e] Gen. ii. 24. Heb. 13. 4. *Quin & in ſacris nihil religioſius conſarcinationis vinculo erat.* Plin. nat. hiſt. l. 18. c. 3. τὸς ἱδὺς γάμυς. *apud* Dion. Halic. *Vid.* Selden. *uxor Hebraic.* lib. 2. c. 21.

[f] *Conjugium petimus*— Juven.

[g] Geneſ. xxiv. 12. Θεὸν Μεσίτλω λαμβάνει ἡ σὺ γυναῖκα ζητῶ παρὰ σοῦ τὸν θεὸν κληφυγῶ, ὡς ἂν ἀπαιχώσεται γενικὸς συμφαγωγός. Chryſoſt. 10m. 8. Ser. 15.

[h] Anton. Hotman. *de* Veter. ritu Nupt. c. 1. Τὰ προτέλεια τῶν γάμων ap. Philon. dicta.

of the Eaſtern as the Weſtern Church; the Contract agreed upon by the Friends at the Eſpouſals, was not ſealed without Holy Prayers [i], as ſhall be more fully ſhewed afterwards. And when the Marriage-day was come, it was the cuſtom of all Nations to Celebrate it with a peculiar Sacrifice [k]. And among the Chriſtians it was joyned with the Sacrament of the Lord's Supper, as *Tertullian* [l] doth inform us: But this is ſo great, and ſo known a Truth, that it would have ſeemed impertinent to attempt the proof thereof any where but in this Nation: Where in our late unhappy Times of Rebellion, the deſign of bringing the Clergy into contempt, invited thoſe who were then in Power, to wreſt this Office out of the Prieſts hands; and as if Matrimony were no more than a meer Political conſtitution, aſſigned it over to the Civil Magiſtrate to conſummate; which how contrary it was to the Decrees and Practice of the Chriſtian Church in all Ages, we ſhall now make appear.

[i] Alexius Comnen. Novel. de ſponſal. l. 2. Jur. Orient. Carol. M. Franc. leg. l. 1. c. 163.

[k] *Nec uxorem duci olim niſi Sacrificiis peractis poteſt.* Servius *ad* Æneid. 3. —*Cum Conjuge venit ad aras* Æſonides, *undique adeunt, pariterque precari incipiunt*—Valer. Flac. Argon. 8. *Idque ſecerunt ſacrificio perfecto & conſulto Deorum numine.* Alex. ab Alex. Gen. Dier. l. 2. c. 5.

[l] Tertul. *ad uxor.* l. 2.

§. 2. We can have no better Introduction to the *Office of Matrimony*, than the conſideration of the Rubrics that introduce it in the *Common Prayer*; nor will any thing more clearly demonſtrate it to be an Act of Religion, than to examine all the Particulars there mentioned, *viz.* 1. The Perſon who is to perform this Office, The Prieſt. 2. The Preparation for it, by Publiſhing the Banns. 3. The Time when it is to be Solemnized. 4. The Place where. 5. The Witneſſes required to be preſent at it. 6. The Poſition or Poſture

ſture of the Parties to be Joyned, of which in order.

1. The Chriſtians of old, thought it did exceedingly tend to the ſolemn making, and ſtrict keeping this Holy Bond of Marriage, to have it Sealed by an Eccleſiaſtical Perſon; and therefore S. *Ignatius*, *An. C.* 120. ſaith, "It is fit that the Bridegroom and Bride be joyned "by the Biſhops concurrence, that the Marriage "may be according to the Lord, "and not according to Luſt [m]. The Epiſtle alſo aſcribed to *Euariſtus*, his Contemporary, decrees, "It ſhall not be reputed a Lawful "Marriage, unleſs the Prieſt did "bleſs it with Prayers and Oblati-"tions [n]: And though that Teſtimony be dubious, yet the Matter appears to be true; in that *Tertullian*, who lived in the next Age, plainly declares, That Chriſtian Marriages were confirmed at the Sacrament, & Sealed by the Churches bleſſing [o]. Yea, it is was decreed in a famous *African* Council, in the following Century, *An.* 398. [p], "That the Parents & Paranymphs "ſhould bring the Man and his "Spouſe to be bleſſed by the Prieſt, "before they came together; nor was it eſteemed a Law-"ful Marriage without this Bleſſing: Upon which S. *Auguſtine* grounded that Conſtitution of his, mentioned by *Poſſidonius*, *vit. Aug. cap.* 27. "That when the Marriage "was agreed upon, the Prieſt was to be called, that their "Compact might be confirmed and their Perſons bleſſed: It appears alſo in the ſame place, that Marriages were Celebrated by a Prieſt in *Italy*, under S. *Ambroſe* alſo. It were

[m] Πρέπει δὲ τοῖς γαμοῦσι καὶ ταῖς γαμουσαις μετὰ γνώμης τοῦ Ἐπισκόπου τὴν ἕνωσιν ποιεῖσθαι, ἵνα ὁ γάμος ᾖ κατὰ κύριον, καὶ μὴ κατ' ἐπιθυμίαν. Ignat. Ep. ad Polycarp. mihi p. 13.

[n] Euariſt. Epiſt. 1. ad Afric. ap. Bin. p. 52.

[o] *Unde ſufficiam ad enarrandam felicitatem ejus Matrimonii quod Eccleſiæ conciliat & confirmat oblatio, & obſignat benedictio?* Tert. *ad uxor. l.* 2.

[p] Concil. 4. Carthag. Can. 13. ap. Bin. Tom. 1. p. 589.

were endleſs to recite Examples out of Eccleſiaſtical Hiſtorians in ſo plain a matter. *Theophanes* tells us that *Cyriacus*, Patriarch of *Conſtantinople*, Marryed *Theodoſius*, Son of the Emperor *Mauricius*, to the Daughter of *Germanus* the Patrician; and that *Sergius*, his Succeſſor, Marryed the Emperor *Heraclius* to *Eudoxia*: But to come nearer home, in the Laws of our Saxon King *Edmund*, it was Ordained, "That a Prieſt ſhould be preſent at the "making of Eſpouſals, who by giving them the Divine "Bleſſing, might aſſiſt their Sacred Confederation in all "Holineſs [q]. And by many later "Canons it is declared "to be no "leſs than Proſtituting a Man's "Daughter, to give her in Marriage "without the bleſſing of the Prieſt [r]. And the like Canons were made in other Chriſtian Countreys; the matter of Fact therefore being ſo evident, we will only note the Original reaſon thereof, which may juſtly be believed to have been the Example of God himſelf, who made the firſt Marriage between *Adam* and *Eve* in *Paradiſe*, and gave the Woman to her Husband, pronouncing a Bleſſing on them both, *Gen.* i. 28. & ii. 23, 24. Even ſo his Embaſſadors now do (as the Learned *Balſamon* obſerves) "As the repreſenta-"tives of God, come forth unto the Perſons who are to "be joyned together, and confirm this their ſacred Co-"venant by the offering up of Holy "Prayers [s]; which conſideration if duly thought upon, would fill the Perſons to be Marryed with an awful Reverence, in reſpect to the Majeſty of Heaven, who is about to unite them by his deputed Servant; and did they reflect upon his Glory, whom the Prieſt doth now Perſonate, it would (upon the firſt ſight of the Holy

[q] Leg. Reg. Edmundi, cap. 11. An. 944. Spelm. Tom. 1.

[r] Concil. Winton. An. 1076. Conſtitut. Ricardi Ep. Sar. An. 1217. Spelm. Tom. 2.

[s] Balſamon ap. Photii Nomo-Canon. tit. 13. de Sponſal.

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[n] Euariſt. Epiſt. 1. ad Afric. ap. Bin. p. 52.

[o] *Unde ſufficiam ad enarrandam felicitatem ejus Matrimonii quod Eccleſiæ conciliat & confirmat oblatio, & obſignat benedictio?* Tert. *ad uxor. l.* 2.

[p] Concil. 4. Carthag. Can. 13. ap. Bin. Tom. 1. p. 589.

were

were endleſs to recite Examples out of Eccleſiaſtical Hiſtorians in ſo plain a matter. *Theophanes* tells us that *Cyriacus*, Patriarch of *Conſtantinople*, Marryed *Theodoſius*, Son of the Emperor *Mauricius*, to the Daughter of *Germanus* the Patrician; and that *Sergius*, his Succeſſor, Marryed the Emperor *Heraclius* to *Eudoxia*: But to come nearer home, in the Laws of our Saxon King *Edmund*, it was Ordained, "That a Prieſt ſhould be preſent at the "making of Eſpouſals, who by giving them the Divine "Bleſſing, might aſſiſt their Sacred Confederation in all "Holineſs [q]. And by many later "Canons it is declared "to be no "leſs than Proſtituting a Man's "Daughter, to give her in Marriage "without the bleſſing of the Prieſt [r]. And the like Canons were made in other Chriſtian Countreys; the matter of Fact therefore being ſo evident, we will only note the Original reaſon thereof, which may juſtly be believed to have been the Example of God himſelf, who made the firſt Marriage between *Adam* and *Eve* in *Paradiſe*, and gave the Woman to her Husband, pronouncing a Bleſſing on them both, *Gen.* i. 28. & ii. 23, 24. Even ſo his Embaſſadors now do (as the Learned *Balſamon* obſerves) "As the repreſenta-"tives of God, come forth unto the Perſons who are to "be joyned together, and confirm this their ſacred Co-"venant by the offering up of Holy "Prayers [s]; which conſideration if duly thought upon, would fill the Perſons to be Marryed with an awful Reverence, in reſpect to the Majeſty of Heaven, who is about to unite them by his deputed Servant; and did they reflect upon his Glory, whom the Prieſt doth now Perſonate, it would (upon the firſt ſight of the Holy

[q] Leg. Reg. Edmundi, cap. 11. An. 944. Spelm. Tom. 1.

[r] Concil. Winton. An. 1076. Conſtitut. Ricardi Ep. Sar. An. 1217. Spelm. Tom. 2.

[s] Balſamon ap. Photii Nomo-Canon. tit. 13. de Sponſal.

Man) give an effectual check to those light thoughts that so often distract the mind, and make the spirit loose and trifling on these occasions.

§. 3. The second thing to be noted, is, "That the "Banns are to be Solemnly published in the Church three "several Sundays or Holy-days, in the time of Divine "Service; which word [*Banns*] is by the Learned *Hotman* said to be the *Lombard* word [*Bannum*] [t], or as our own *Selden* thinks it is derived from the *Saxon* [*Bannan*] to decree or proclaim [u], whence in barbarous Latine, *Bannire* signifies to publish [x], and *Bannitum Jejunium* is a fast decreed and proclaimed [y]; and *Bannum*, is sometimes put for a Decree [z], so that if we put both significations together, we may expound the [*Banns*] to be "the Decree or Resolution of Marriage "made publick: And I am sure the custom of this publishing an intended Marriage, is far more antient than the word by which we now call it, as is evident from that undoubted Testimony of *Tertullian*, who speaking of the Primitive Christians, saith, "Among us Clandestine Marriages, "that is, such as are not first Pro-"fessed before the Church, are "likely to be condemned as Adul-"tery and Fornication [a]. Where-fore we must not date the Original of this Trine Publication so late as those modern Councils who do enjoyn it [b], since *Innocent* 3. observes, where he goes about to restore this custom, that it was then observed in many places [c]; and

[t] Francis. Hotman de Sponsal. c. 5.

[u] Spelm. Glossar. B.

[x] Decret. Childebert. ad leg. Salic. c. 8.

[y] Concil. Salegunstad. Can. 15. An. 1022.

[z] Leg. Longob. 3. Tit. l. 11.

[a] *Apud nos occultæ conjunctiones, id est non prius apud Ecclesiam professæ, juxta mœchiam ac fornicationem judicari periclitantur. Lib. de pudicit.*

[b] Concil. Londin. Can. 11. An. 1200. Spelm. T. 2. Concil. Ravennat. 2. Can. 19. An. 1311.

[c] Innocent. 3. in c. nit extr. de clandest. desp.

and the Canon Law declares this Rite deſcended from moſt antient times [d], which cauſeth the fore-named *Hotman* to affirm [e], That this uſage was not derived from any Pope, but from the cuſtom of the Primitive Church; & therefore the Proteſtants of *France*, in their Office of Marriage, do enjoyn the ſame Trine publication; and our excellent Reformers retained this as an antient and uſeful Rite; and perhaps it had its firſt riſe among Chriſtians, from a Jewiſh cuſtom: for I find that the Jews do unto this day ſolemnly publiſh an intended Marriage between ſuch and ſuch by name, eight days before the Wedding [f]: However, it is moſt certain there is great reaſon for our punctual obſerving this particular: 1. Becauſe the Eſpouſals and Contracts preceding Marriage are not ſo publick now as they were of old; ſo that if this Publication were not, none could know of any perſons Marriage till the indiſſoluble knot were tyed. 2. If this be duly obſerved, Children cannot Marry without their Parents knowledge and conſent. 3. By this means alſo, thoſe Impediments which the Parties might conſpire to conceal, are diſcovered and brought to light ſo timely, as to prevent any illegal and impious conjunctions. 4. This engages the whole Congregation to pray for a Bleſſing on the Parties to be joyned, it being the cuſtom of theſe parts of *England*, upon this Publication, for all the People to ſay [*God ſpeed them well*]. 5. This ſhews, the Parties do only deſign an honeſt and honourable Marriage, which need not veil it ſelf like Fornication, in a Mantle of ſhame and obſcurity. So that I could wiſh this Antient and prudent Chriſtian Rite were not ſo often evaded by Licences, as of late

[d] C. *cum de tua.* 6. ext. qui Matrim. accuſ. poſſit.

[e] Franciſ. Hotm. de ſponſal. cap. 5. pag. 370.

[f] Buxtorf. Synagog. Jud. cap. 28. p. 473.

it is, and especially by the better sort: For, though the Licence do give them (as *Ignatius* strictly requires) the consent of the Bishop, and both Oath and Bond is, or ought to be required, before the Licence be granted, that there is no legal Impediment; yet experience shews, that way doth not so effectually prevent undue Marriages, as *Banns* would do; and besides, all the excellent ends of this Custom are not to be obtained in that Method. But those of the Clergy are most of all to be condemned, who for gain or favour presume to make Clandestine Marriages without either Banns or Licence, the Penalty whereof (as well by the Canons of the Antient Church, as by those now in force here) is Suspension for three years: Canon 62, 63. a Punishment which they ought never to escape, who do an act so Illegal and Uncanonical, so scandalous to their Sacred Office, and so mischievous, as well to the Parents, as the Parties whom they thus rashly joyn together.

§. 4. The next Particular is the Circumstance of Time, intimated in the Rubric by these words [**At the day and time appointed**] where we must note, that neither all days of the year, nor all hours of the day, are proper for this Office, which also hath its appropriate time, and ought to be done in due season, *Eccles.* iij. 1. And first for the days of the year, It hath been very antient in the Christian Church, to prohibit all Persons from entring upon their Nuptial Joys on those Solemn Times which were set apart for Fasting and Prayer, and other Exercises of extraordinary Devotions, which seems to be grounded upon the Command of God [f], the Counsel of S. *Paul* [g], and the practice [h] of all the sober part

[f] Exod. xix. 15.
[g] 1 Corinth. vii. 5.
[h] Ἐν ἱεροῖς μάσγιδος γυναικὸς ἐκβάλυσαν. de Ægyptiis. Clem. Al. Strom. 4. ——— *Discedite ab aris, Quas tulit hesternâ gaudia nocte Venus.* Tibul. *Hoc item à Judæis statutum esse notat* Selden. *uxore* Hebraic. cap. 11.

of

of Mankind; even thoſe who have Wives, at ſuch times ought to be as thoſe who have none, and therefore thoſe who have none, ought not then to change their eſtate. And there is ſo great a contrariety between the ſeriouſneſs that ought to attend the days of ſolemn Religion, and the mirth that is expected at the Marriage Feaſt, that it is not convenient they ſhould fall upon the ſame day, leſt we violate Religion, or diſoblige our Friends. Upon theſe grounds that Eminent and Antient Council of *Laodicea*, above 1300. years ago, forbids expreſly "all Weddings in the time of *Lent* [i], & about 400. years after, the Collections of *Egbert*, Ar. B. of *York*, (which ſeem to have been the *Saxons* Canon-Law,) do forbid "Marriages to be "made upon *Sundays*, *Wedneſdays*, or *Fridays* [k] as being days of more ſolemn obſervation for Religion. Later Canons do add ſome other times, in which Matrimony is not to be performed: One of our own Nation, about 650. years ſince, excepts all ſolemn Feſtivals, Ember-weeks, and from Advent till after *Chriſtmas*, from *Septuageſima* till after *Eaſter* [l]; And the times ſtill obſerved by ſome among us, are not much different, *viz.* fron Advent *Sunday* till the *Octaves* of *Epiphany*, (being the Feſtival of *Chriſtmas*); from *Septuageſima-Sunday*, till the *Octaves* of *Eaſter*, (being the Faſt of Lent, and Feaſt of the Reſurrection); from *Aſcenſion-day* till *Trinity-Sunday*, (being the Feaſt of *Whit-Sunday*); for which having given the preceding Authority and Reaſons, I ſhall only add that the Antient *Romans* did account ſome certain days unfit for Nuptial Solemnities, ſuch as the *Calends*, the *Nones*, and the *Ides*, which *Macrobius* ſaith, they did

[i] Οὐ δεῖ ἐν τεσσαρακοστῇ γάμους ἢ γενέθλια ἐπιτελεῖν. Concil. Laod. Can. 52. An. 365.

[k] Excerpta Egbert. Can. 106. An. 750. Spelm. T. 1. p. 268.

[l] Concil. Ænham. Can. 18. An. 1009. Spelm. Tom. 1.

did not ſo much out of ſuperſtition, as becauſe they were days dedicated to Acts of Religion, which might be hindred or violated by Nuptial Celebrations [m]; and if this reaſon prevailed with Heathens, we may bluſh to expreſs a leſs regard to our Religion, than they did to theirs. Secondly, but for the time of the day our preſent Canons are more expreſs, decreeing, "That no Miniſter, upon pain of Suſpenſion "for three years, ſhall under any pretence whatſoever, "joyn any Perſons in Marriage at any unſeaſonable "times, but only between the hours of Eight and Twelve "in the Forenoon, *Can.* 62. And truly this is no other than in purſuance of thoſe Antient Canons of our own Nation, which prohibit the Celebration of Marriage at any ſecret hours [n], and which ordain "That "the Bride and Bridegroom ſhall "make their Covenant to each "other while they are in their "Faſting-Spittle; that is, in the Morning, before they have eaten [o]. And if theſe Rules be duly obſerved, they will both prevent all Fraudulent and Clandeſtine Marriages, and anticipate all exceſs which might make the Perſons uncapable of a prudent choice, or a deliberate reſolution. *Briſſonius*, out of ſome Authors, tells us, the Heathens made their Marriages in the Night [p], though *Alex. ab Alexandro* ſaith, they Celebrated them early in the Morning [q]; we may reconcile them by ſaying, the Religious part was done in the Morning, and the Feaſt at Night: And truly

[m] Macrob. Saturn. l. 1. c. 15. vid. & Plutar. in Problem.

[n] Synod. Exonienſ. cap. 7. An. 1287. Spelm. T. 2. p. 358.

[o] *Inhibemus ne—niſi jejunâ ſalivâ vir aut mulier de contrahendo matrimonio ſibi invicem fidem dare præſumant.* Synod. Winton. An. 1308. Spelm. T. 2.

[p] *Antiquitùs ſiquidem non niſi noctu uxores ducebantur.* Briſſon. de rit. nupt. p. 55.

[q] *Prima & ſecunda hora ſponſalibus olim & nuptiis dabatur.* Al. ab Alex. lib. 2. c. 5.

truly an honeſt Marriage ought to be made in the fair day-light; and when it was in the night, the darkneſs was diſpelled by thoſe numerous Torches which were appropriate to this Solemnity among the *Romans*; and in the Greek Church they light theſe Torches ſtill at a Marriage, though it be in the day-time; the meaning of which, an elegant Father tells us, is the ſame with our preſcribing theſe honeſt and open hours, *viz.*[r] as well to prevent all baſe deſigns, as to honour the innocent purpoſes of ſuch as intend no more but honeſt Marriage; theſe we know fear not to be ſeen, and love the Light, which Luſt and Knavery fears and flyes: "For, "every one that doth evil, hateth the Light, neither "cometh to the Light, leſt his deeds ſhould be reproved, *John* iij. 22.

[r] *Luminum teſtimonio celebratur caſtitas nuptiarum; ſicut enim fugit lucem illicita qui præſumit, ſic multiplici coruſcat in lumine licita qui requirit.* Petr. Chryſolog. Ser. 22.

§. 5. The remaining Circumſtances for brevity-ſake we will put together. Fourthly therefore, the place where the Marriage is to be Solemnized, that is (ſaith the Rubric) [**in the Body of the Church**] "And the "62. Canon forbids Marriages to be made in any private "place, and enjoyns the Solemnization thereof in the "Church or Chapel where one of the Parties dwelleth. The ſame order alſo is preſcribed in the Greek Church, *viz.* "That the Bridegroom and "Bride ſhall come to the Temple, "and there ſtand before the Holy "Doors [f]; that is, the doors which are between the body of the Church and the Chancel [t], where they do alſo ſtand by the cuſtom of the Church of *England*. And doubtleſs the Houſe of God is the fitteſt place to make this Religious Covenant in: And therefore by

[f] Euchiolog. offic. Sponſal. Rubric. p. 380.
[t] Vide Bevereg. not. ad Concil. Nicæn. Can. 11.

by the Antient Canons of this Church, the Celebration of Matrimony in Taverns, and other private and unhallowed places, is positively forbidden [*], and the Office is commanded to be performed in the face of the Church [†], not only to prevent all surreptitious, secret, and illegal Marriages, but also that the Sacredness of this place may strike the greater Reverence into the minds of the Marryed Couple, while they remember they make this Holy Vow in the place of God's peculiar presence; even as the custom of laying the hand upon God's Altar, in the taking a solemn Oath, was designed to make it be taken more seriously, and kept more firmly: And since God himself doth joyn all such as are Lawfully Marryed, where should they be joyned but in God's own House? that is the most proper place for the Priest to make his Prayers for them, and to pronounce his Blessing on them; and there they may enjoy the Prayers of the Congregation for them; and whenever they repair to worship God afterwards in that place, it will bring this Solemn Covenant freshly to their mind again: For which causes all the Christian world agrees in this, to Celebrate their Marriages in the Church; and the very Heathens led their Spouses to the Altars of their Gods, as was noted before §. 1.

[*] Synod. Winton. An. 1308. Synod. Exon. can. 7. An. 1287. Spelm. Tom. 2.

[†] Concil. Lond. An. 1200. ibid.

5. The Rubric also intimates in whose presence this Covenant is to be made, *viz.* before "*their Friends and Neighbours*; that is, their Relations and Acquaintance; the first are concerned in point of Natural Affection, the others in Christian Charity to attend on this Solemnity. Our Church doth not strictly determine the number; but S. *Ambrose* shews it was the custom of the Primitive Church to have

have Ten Witneſſes at the leaſt [x], which is agreeable to the Determination of the Jewiſh Doctors, who ſay, "Ten Men make a Congregation [y]. Yet in after-times there were abatements made, and firſt it was ordered there ſhould be no fewer than ſix [z]; yet in caſes of neceſſity, at length it was thought two might ſuffice *, provided they were Credible Perſons, whoſe Teſtimony might be relyed upon: But ſurely that Marriage is moſt comely which is Celebrated in a full Aſſembly, that ſo many Prayers being united for them, the Bleſſing of God may more effectually be procured on them: The whole Congregation being obliged to make moſt hearty ſupplications for the happy event of this grand affair, on which the future happineſs or miſery of theſe Parties doth depend. Nature will teach the Relations, and Friendſhip all their loving Neighbours, to pray heartily for them; and whoſoever do not behave themſelves ſeriouſly and devoutly, when ſo great a concern is in hand, they declare themſelves neither Friends nor Chriſtians, and manifeſt they neither fear God nor value theſe Perſons, who are now engaged in this moſt weighty affair. And truly ſuch vain and wanton Perſons were better abſent than preſent: But for ſuch as are Sober and Devout, their Company is both comfortable and advantageous; if they be Relations, their Preſence teſtifies their Conſent; if they be Neighbours, their Attendance expreſſeth their Love; and it is an excellent Omen of the future happineſs of that Marriage which is accompanyed with the conſent of Parents, and the Prayers and good wiſhes of Relations and Friends.

[x] *Inter decem teſtes confecta ſponſalitia & nuptiæ conſummatæ.* Ambroſ. ad virg. lapſ. c. 5.

[y] *Decem Homines faciunt cœtum.* R. R. in Talm. Vid. Selden Ux. Heb. l. 2. c. 12.

[z] Chunrad. Epiſc. Salsburg. ap. Bin. Tom. 3. p. 2. pag. 997.

* Thomæ Cantuar. Conſtit. An. 1455. Spelm. T. 2.

6. We

6. We may briefly note that the Bridegroom and Bride being thus attended to the Church, are there to ſtand in this manner, "The Man "on the right-hand, the Woman on the left, which is expreſly ſo ordered in the Greek Church [a]; and by the Mans ſtanding on that ſide, which is toward the Miniſters right-hand, the Jews (among whom this poſition is ſtrictly ordered [b]) obſerve the Wife ſtands on the right-hand of her intended Husband, which they note is done in imitation of that place in the Pſalmes, "At thy right-"hand did ſtand the Queen in a Veſture of Gold, *&c. Pſal.* xlv. 10. The Right-hand is the moſt honourable place, 1 *King.* ii. 19. and ſince the Man places his Bride there, he gives a teſtimony of that reſpect which the Scripture requires ſhould be given to her, 1 *Pet.* iii. 7.

[a] Ὁ μὲν ἀνὴρ ἐκ δεξιῶν, ἡ δὲ γυνὴ ἐξ εὐωνύμων. Euchol. offic. Sponſal. p. 380.

[b] Buxtorf. Synag. Jud. cap. 28.

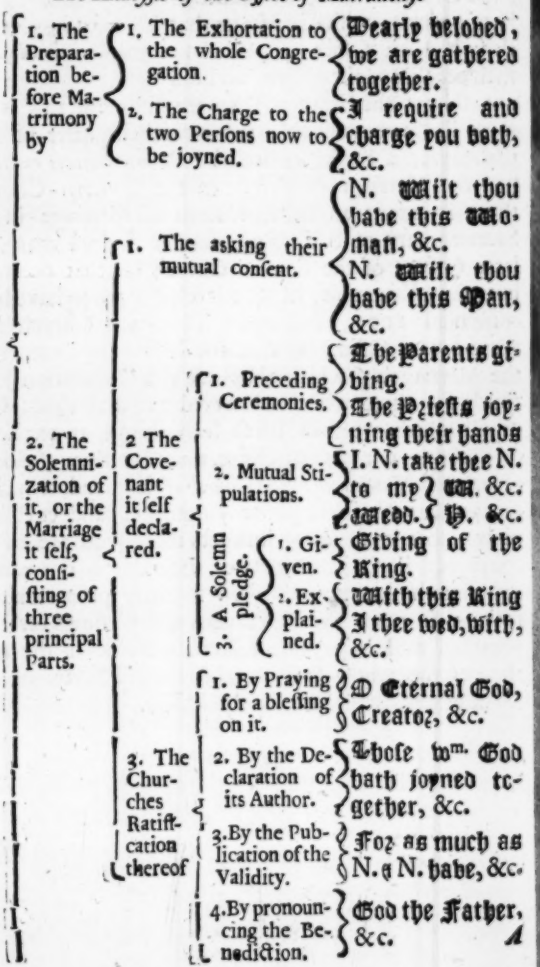
§. 6. Having thus animadverted upon thoſe Particulars which the Rubric led us unto, we ſhall conclude this Introduction with this Obſervation: That in regard Matrimony hath been ſo univerſally reputed an Act of Religion, it is very fit it ſhould have a peculiar office for the performance thereof: and ſome do affirm there hath been a ſet Form preſcribed for it in the Chriſtian Church ever ſince the Apoſtles days, which they collect from that place of S. *Paul*, 1 *Cor.* vii. 39. "She is at liberty to be Marryed to whom ſhe will, only in the Lord, that is (ſay they) only "according to that Chriſtian Form which the Lord hath preſcribed to his Church; which may be ſtrengthened from that of *Athenagoras*, an early and famous Apologiſt for Chriſtianity, *An. Dom.* 178. who deſcribing the Chriſtians of his time ſaith, "They Marry their Wives [κατὰ τοὺς ὑφ' ἡμῶν τεθειμένους νόμους] "according to the

"the Orders or Laws eſtabliſhed a-
"mong us [e], which intimates that they had an Office of Marriage then peculiar to themſelves, and did not follow the Heathen Rites therein; and this is the more likely, becauſe the Jews have their Order of Matrimony in a Book, entituled "*De benedictione nuptiali*, "of the Marriage Bleſſing. In the Weſtern-Church, there is extant an Antient form of Marriage in the Sacramentary of S. *Gregory*, ſhorter indeed than the later Offices of the Roman Church on that occaſion, but more Venerable, in that it challenges to have been compoſed 1000. years ago. The Greek Church hath three ſeveral Offices, one at the Eſpouſals, another at the Marriage, (which they call the Coronation), a third, for thoſe who are Marryed a ſecond time: Out of all which we ſhall ſelect ſuch things as explicate or illuſtrate our preſent Office, *viz.* *The form of Solemnization of Matrimony in the Church of* England, which is compoſed with ſo exquiſite judgment, and excellent piety, that it all along inſtructs thoſe who are to be conjoyned by it in all parts of their duty; nor can any Church in the world ſhew ſo many proper Exhortations, ſo many ſutable Prayers and Bleſſings on this occaſion, as I hope this following Table of the method of the whole Office, and the diſcourſes on its ſeveral Parts, will abundantly declare.

[e] Athenag. legat. pro Chriſtianis p. 36.

The

The Analysis of the Office of Matrimony.



A

The Analyſis of the Office of Matrimony.

- 3. The Pious Conſequents after Matrimony concluding the Office.
  - 1. By Pſalms and Hymns. — Pſal. cxxviij. / Pſal. lxvij.
  - 2. By Prayers and Supplications of divers ſorts, *viz.*
    - 1. Verſicles. — Lord have mercy &c.
    - 2. The Lords Prayer. — Our Father, which art, &c.
    - 3. Reſponſes. — O Lord ſave thy Servant, & thine Hand-maid, &c.
    - 4. Collects. — 1. O God of Abraham, &c. / 2. O merciful Lord, &c. / 3. O God, who by thy, &c.
    - 5. Bleſſing. — Almighty God, who at the beginning, &c.
  - 3. By Inſtructions taken out of Holy Scripture. — All ye that are Marryed, or that intend to take the holy eſtate, &c.

PARTITION I.

Of the Preparation before Matrimony.

SECTION I.

Of the Preface, or the general Exhortation.

§. 1. Lthough the Chriſtian Church hath ever privately reproved thoſe extravagancies that attend on Nuptial Solemnities, and in the antient and famous Council of *Laodicea*, publickly forbidden all Revels and Dancing at Marriage-Feaſts [d]; yet the miſchievous cuſtome of many Ages hath mingled ſo much looſeneſs and folly with theſe Feſtivals, and the Company that attend on them are ſo prone to the indecencies of wantonneſs and trifling Mirth, that it is not eaſie to make either the Parties or the Congregation ſo ſerious and thoughtful, as is requiſite to the performance of ſo religious and weighty a duty: Yet that nothing may be omitted which may give check to ſuch unſeaſonable Vanities, the Proteſtant Churches

[d] Οὐ δεῖ χριστιανὸς εἰς γάμους ἀπερχομένους, βαλλίζειν ἢ ὀρχεῖσθαι, ἀλλὰ σεμνῶς δεῖπνεῖν ἢ ἀριστᾶν ὡς πρέπει χριστιανοῖς. Concil. Laod. Can. 53. An. 319.

as well of *England* as of *France*, do begin the office with an awful and grave Preface: And in this of ours, we do repreſent that Sacred action to which we are addreſſing our ſelves, to be of ſo Divine an Original, of ſo high a Nature, and of ſo infinite concernment to all Man-kind, that they are not only vain and imprudent, but alſo impious and impudent, who will not lay aſide their levity, and compoſe their ſpirits upon this grand occaſion; and doubtleſs we ſhould be effectually cured of all our looſe thoughts and light behaviour, if we would but conſider the contents of this ſeaſonable and exquiſite Exhortation.

§. 2. Wherein there is a twofold care taken; 1. To promote the doing of this Duty well, 2. To prevent the doing of it ill.

Firſt, in order to the doing of it well, here are, Firſt, Two ſeaſonable Admonitions: Secondly, Three uſeful Inſtructions. The Admonitions are, 1. Where we are, *viz.* "In the preſence of God, and of his People. 2. What we came hither for, *viz.* "To joyn theſe two "in Holy Matrimony: And accordingly we are inſtructed in three particulars concerning Matrimony; 1. The Venerable Nature of the duty, conſidering; 1. "Its Divine Inſtitution, 2. Its myſterious ſignifica-"tion, 3. Its Appendant honour. 2. We are inſtructed in the manner how it is to be undertaken, as well 1. Negatively, "not unadviſedly, lightly, or wan-"tonly, *&c.* as 2. Affirmatively, *viz.* "Reverently, diſ-"creetly, adviſedly, ſoberly, and in the fear of God. 3. We are inſtructed in the ends for which it was ordained, being three: "1. The propagation of Man-"kind, 2. The prevention of Fornication, 3. The "proviſion for mutual help and comfort: and this is the firſt part.

Secondly, To prevent the doing of it ill. Here is an ad-

addreſs to the whole Congregation, "requiring them "to declare any impediments which can be alledged "againſt this intended Marriage.

All which particulars are ſo proper, and ſo neceſſary to be obſerved upon this occaſion, that we cannot poſſibly deviſe any better preparation for the following Adminiſtration, than to diſcourſe on the ſeveral parts of this Preface; there being nothing more fit to be premiſed before the Celebration of Marriage than the conſideration of theſe things: in the drawing up of which, the incomparable Compoſers of our Liturgy have ſtrictly followed that great Apoſtolick Rule, "Let "all things be done to edifying, 1 *Cor.* xiv. 26. and given us juſt reaſon to admire how they could ſay ſo much and ſo well in ſo little room, and that without any thing either deficient or redundant.

§. 3. **Dearly Beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to joyn together this Man and this Woman in Holy Matrimony.**] This Addreſs is directed to all that are preſent, eſpecially to the Parties to be Marryed; and is intended to admoniſh the whole Company, but theſe more particularly: 1. In what place they now are, that their behaviour may be ſutable to the ſanctity thereof. Let them remember therefore they are now in God's Houſe, the place of his immediate preſence, and ſay with holy *Jacob*, "How dread-"ful is this place! this is none other than the Houſe "of God, this is the gate of Heaven, *Gen.* xxviii. 17. Let them call to mind that the glorious Majeſty which dwells here, hates all impurity, and diſcerns it if it lye in the ſecreteſt corner of their hearts; and to be rude and immodeſt, to laugh, or to act any indecency in this place, is to affront the Almighty to his very Face; and he will not ſuffer ſuch audacious prophaneneſs

always to go unpuniſhed; yea, were our bleſſed Saviour now on Earth, he would not endure this violation of his Fathers Houſe, but would whip ſuch impudent and irreligious wretches out of the Temple. We are alſo now met in the preſence of all God's people, for whom alſo we ſhould have a great Veneration, but thoſe who deſpiſe God, will hardly reverence Men; and yet we mention this alſo, becauſe there are ſome who ſince our God is inviſible, do ſtand in more awe of the preſence of a mortal Man, whoſe pious gravity being apparent to their ſenſes, works ſometimes upon ſuch brutiſh Creatures more than that which is ten thouſand degrees more terrible, though leſs viſible; but if either the one or the other, or both, will make us ſerious, it is very well, for then there is ſome hope we may reap ſome advantage by the enſuing Office. Before we leave this paſſage, let us here obſerve how abſurd and incongruous it is to uſe theſe words in Clandeſtine Marriages, which are rudely hudled up in obſcure corners, and neither made in the Houſe of God, nor in the preſence of his People, becauſe they ſhun the light, and fear Witneſſes as much as they do diſcovery: Such unlawful Conjunctions as theſe, the Church diſdains her Office ſhould be inſtrumental in, and therefore excludes them by the firſt words of this excellent form, which cannot without intolerable violence be wreſted to ſute ſuch evil purpoſes.

The *ſecond* Admonition is to put us in mind To what end we now came into this Holy place, *viz.* To be either Actors in, or Spectators of the Office of Holy Matrimony; and therefore we muſt beware we deſerve not the cenſure of that confuſed Aſſembly at *Epheſus*, "the greater part of whom, knew not wherefore they "came together, *Act.* xix. 32. To prevent which, we muſt now conſider the end of this our meeting, which is

is in order to the performance of a very ſacred, and very weighty affair, and our ſpirit muſt be compoſed into a temper ſutable to this grand occaſion. A wiſe man never undertakes any thing but for ſome good end, which being the mark he aims at, he directs the whole action ſo as may be agreeable to his prime intention [a]; and ſo ſhould we do now, according to that prudent advice in *Eccleſiaſticus*, chap. vii. 35. "Remember the end, and "thou ſhalt never do amiſs. The Perſons came to be joyned, and the reſt come to expreſs their love to them by praying for them and with them, and therefore let all act in proportion to theſe their propoſed ends, and then we doubt not but all will be well done.

[a] Οὐκὴν ἡ σοφία ἔργον μάταιον. Athenag. de reſur.

§. 4. **Which is an honourable eſtate, inſtituted of God in the time of Man's innocency, ſignifying unto us the myſtical Union that is betwixt Chriſt and his Church, which holy eſtate Chriſt adorned and beautified with his preſence and firſt Miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all Men.**

The Congregation are to be Witneſſes to this Marriage-Covenant, and the Bridegroom and Bride are to enter into it, and therefore both the one and the other ought to be inſtructed in the Nature of it; and *firſt*, they are taught in the general that it is an *Honourable Eſtate*; having been highly eſteemed in all wiſe Nations, as the only lawful means of continuing the world, and therefore in all places many priviledges have been given to thoſe who did Marry [f]; and thoſe who did defer, or neglect

[f] *See* Dr. Hammonds Annot. *on* Hebr. 13. [4].

it, have been usually punished by Fines, or by disgrace [g]. And though some of the Antient Fathers were very high in their Encomiums of Virginity, yet upon mature deliberation they confess, a pious and prudent conversation in Marriage is more excellent than the state of single life [h]. But there are divers reasons why Marriage should be more honourable among Christians than among any other sort of men, because we know several things concerning it, which others know not, *viz.* 1. That it was *instituted by God in the time of Man's Innocency*, as holy Scripture plainly teacheth us, *Gen.* ii. 18, 19. It was Almighty God who made for *Adam* a Wife in Paradise, and brought her to him; and our Saviour teacheth us it was God that joyned them together, and that did ordain "that a Man should leave "his Father and his Mother, and cleave unto his Wife, *Matth.* xix. 5, 6. compared with *Gen.* ii. 24. So that if we have any reverence for our God, we are obliged to honour his Institutions, and highly to esteem that which bears the express stamp of his Divine Authority: If it were honourable among the Gentiles merely for its usefulness, as a Political constitution, doubtless it ought to be much more so among us who know it is of higher extraction, even an Ordinance of God's own appointment: And it adds much to the honour of Marriage that it was Instituted in the time of Man's innocency, which shews there is nothing but purity in it, and declares it was necessary for, and sutable unto the life of Paradise, and the state of Man's highest perfection; which may justly occasion our wonder

g Ap. Athenien. Jul. Pollux, lib 3. περὶ ἀγάμων. ap. Spart. & Roman. vid. *Festum*, *verbo* [*uxorium*] & Scalig. ibid.

h *Cœlibe major & melior est*, ὃς γάμῳ καὶ παιδοποιΐᾳ καὶ τῇ τοῦ οἴκου προνοίᾳ, ἀνηδόνως, καὶ ἀλυπήτως ἐγγυμνάζεται. Clem. Alex. Strom. 7. & Ignat. Epist. ad Philadelph.

der why the Roman Church ſhould think Matrimony not to be holy enough for their Prieſts after Mankind is fallen, when Almighty God did think it Holy enough for *Adam* in his beſt eſtate of Innocency and Perfection: Whoever they be that forbid Marriage to any, as being not pure enough for their eſtate, they muſt pretend themſelves to be wiſer than God, and their Religious perſons to be more innocent than ever God made *Adam*: But we proceed,

2. The next thing which ſhews Matrimony to be an honourable eſtate, is that in the New Teſtament it is made the Symbol of an excellent Myſtery, *viz.* of the Union between Chriſt and his Church, *Epheſ.* v. 32. where S. *Paul* doth not ſay Marriage it ſelf is Μυστήριον μέγα, or (as the Vulgar reads) *Magnum Sacramentum*, "a great Myſtery or Sacrament, but that the Spiritual Union between Chriſt and his Church (of which he plainly declares he is there ſpeaking) is a great Myſtery, and Matrimony is but the Symbol thereof: "This is a great Myſtery, (ſaith he) but I "ſpeak concerning Chriſt and the Church, *ver.* 32. There is no reaſon therefore from hence, for the Romaniſt to conclude that Marriage is a Sacrament, and *Peter Lombard* was the firſt in that Church who reckoned up ſeven Sacraments; and yet he confeſſeth that Matrimony doth not confer grace as other Sacraments do; and thence others of their own Authors acknowledge it cannot properly be called a Sacrament[1]. A Venerable Rite indeed it is, inſtituted by God the Father, vindicated by God the Son, and explicated by God the Holy Ghoſt, to ſignifie the myſterious Love of Jeſus to his Church; For our Lord forſook his Heavenly Father, and did cleave to our Nature, becoming one

[1] Durandus, in 4 diſt. 26. quæſt. 3. Caſſander Conſult. Artic. 13. *mihi* 108.

one flesh with us, giving us his Spirit for a Dowry, and Heaven for a Joynture, feeding us at his Table, adorning us with his Grace, and protecting us by his Power, and from this Love of Christ to his Church are many Converts begotten unto God through the Gospel, and being born again of Water, and of the Holy Ghost, they become Heirs of glory. Now this is a great mystery that Jesus should love us so exceedingly, and unite us to him so nearly, and provide for us so liberally: Yea, Marriage it self is Hallowed by being the Emblem of so Divine and mysterious a Mercy, and ought to be very seriously undertaken on that account, lest we abuse the thing signified by profaning that which God hath made to be the sign thereof: He that represents a King, must not be light and ridiculous while he wears that Character; and they that are to represent the King of Kings in the noblest act of his stupendious mercies, had need be very grave and devout on so solemn an occasion.

3. Marriage is declared to be an honourable Estate from the practice of our Saviour, who designing to do honour to this holy Rite, was present at a Marriage, and wrought his first Miracle there, *John* ii. and doubtless his Presence at it, testified his approbation of it; and it also gives us hope that if we call and invite him to this Marriage by fervent Prayers, he will be spiritually present with us now, and by his Power and Mercy he will turn those Waters of Affliction, to which this (as well as other estates in this world) is liable, into the Wine of Joy: Nor is it without good Authority that we mention this act of our Lords here, for the Greek Church did believe it to be so much for the honour of Marriage, to have Jesus for one of its Guests, that they use this

Por-

Portion of Scripture for the Gospel in this Office, and mention it almost in every Prayer that they make on this occasion [k].

[k] Euchologi. offic. Sponsal. & Coron. 388. 391. 393.

4. The dignity of Matrimony is proved from the plain testimony of S. *Paul*, who saith expresly, "Marriage is honourable amongst all "men, *Heb.* xiii. 4. Honourable in the Clergy as well as the Laity. "So honourable (saith S. *Chrysostom*) "that a Married Man may be ad-"vanced to the Episcopal Chair [l]. And the Council of *Gangra* accurseth those who make a difference between Marryed and Unmarryed Priests, or refuse to receive the Eucharist at the hands of such as had Wives [m]. The old Hereticks indeed, *Ebion*, *Saturninus*, *Tatian*, *Marcion*, and *Manes*, did despise and vilifie Marriage, but the Catholick Church condemned them for it; so that it was an impudent forgery in the devisers of the Decretal Epistles to bring in *Syricius* an old Bishop of *Rome* affirming, "Matrimony to be "Pollution [n]; and as impious an abuse of Scripture in *Gregory* the 7th. to apply that place of the Apostle [o], "They that are in the "flesh cannot please God, to the Marryed estate [p]; since S. *Paul* calls these very speeches "Doctrines of "Devils [q]: And S. *Ignatius* saith, "They have the old Serpent dwell-"ing in them, who say that holy "Matrimony is pollution [r]; a severe but just Character of that

[l] Οὕτω τίμιον ὡς μετ' αὐτοῦ δυνάσθαι καὶ ἐπὶ τὸν ἄγιον ἀναβαίνειν θρόνον. Chrysost. in Tit. hom. 2.

[m] Concil. Gangren. Can. 4. An. 324.

[n] Syricii Decret. Epist. 1. ad Himer. Tarracon.

[o] Rom. viii. 8.

[p] Lambert Schnaffburg. Chron. an. 1074.

[q] 1 Tim. iv. 1, 2, 3.

[r] Ἐάν τις φθορὰν καὶ μολυσμὸν καλεῖ τὴν νόμιμον μίξιν, καὶ τὴν τῶν παίδων γένησιν, ἔνοικον ἔχει τὸν δράκοντα τὸν ἀποστάτην. Ignat. Epist. ad Philadelph.

pre-

pretended infallible Church, which connives at, and excuses Fornication, which God condemns, but forbids and reviles Marriage, which God not only allows, but affirms to be Honourable among all Men [c]. Yet since all Orthodox Christians, all sober Heathens, and civilized Nations, have honoured this Estate, and God himself hath declared it worthy of great esteem, we must contemn that contempt which evil persons for wicked ends pour upon it, and honour it the more for their Calumnies.

[c] *Novum prorsus conversionis genus, licita non faciunt, illicita committunt — peccata interdixit Deus non matrimonia*, Salv. lib. 5.

§. V. **And therefore is not by any to be enterprized or taken in hand unadvisedly, lightly or wantonly, to satisfie mens carnal Lusts and Appetites, like brute Beasts that have nō understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God.**] This second branch of Instruction, concerning the *manner* how it is to be undertaken, is regularly inferred from the former Description of the nature of Holy Matrimony; for since it is an honourable Ordinance of Divine Institution and mysterious signification, approved by Jesus, and commended in God's word; therefore it ought to be undertaken and performed with great care; and more particularly here are, *First*, Negative directions to forbid the undertaking it in an evil manner. 1. Not *unadvisedly*; for that which can be done but once, had need be done well: And such is this of Marriage, on which if we enter rashly, we can never untye that hasty knot again; wherefore it is a piece of desperate folly to enter into this Irrevocable Bond, before we have advised with our Friends, and taken their sense of it; they may see more than we can, being neither blinded by prejudice,

dice, nor made partial by fancy and affection, and can take a truer measure of the Person, and all the circumstances than we can do; and if we will give them liberty, they will give us their opinion and their reasons freely: And these we must duly weigh. And 2. Not take it in hand *lightly*, that is rashly and hastily, without consideration, for hasty Bargains do cause long Repentance; and it is rarely seen that any of these sudden Choices are pleasing upon the next review. *Suetonius* tells us of a "Roman Knight who chose a Wife "one day by Lot, and the next "day repudiated her and turned "her out of doors [t]; and so would many of these hasty Matches end among us, if our Laws allowed such liberty of Divorces; but here the Bond of Matrimony can never be dissolved: But if by their giddy folly any Persons have made up for themselves a bed of Sorrow, they must lye down in it with anguish and shame, till death release them; a sad but just punishment of that desperate rashness that will not stay either for counsel or consideration in so weighty an affair. This therefore is to warn men not to undertake it rashly; and in the next place our Care is to hinder them from undertaking it wickedly; for it follows: 3. *Not Wantonly, to satisfie Mens carnal Lusts*, &c. It hath been already proved that Matrimony is a Holy estate and an act of Religion; and therefore to enter upon it with the same purposes and imaginations, with which loathsome and libidinous wretches enter into the Stews and Houses of shame, is an horrible profanation of this Sacred Rite; and conjugal affection is so infinitely different from these impure flames, that it is a certain argument there is no true

[t] Suetonius in vit. Tiber. c. 35.

Love

Love towards that Perſon, whom we only deſire for ſuch vile purpoſes [a]. Marriage was deſigned by God for a remedy to reſtrain laſcivious deſires, but theſe Perſons deſign to uſe it as an incentive to heighten them; and doubtleſs, by allowing themſelves ſuch uncontroulable freedoms in the Marryed eſtate, they do (as the holy Fathers obſerve) "make their own "Wives to be Adultereſſes [*]. And I may add, they do make themſelves Adulterers alſo; for by theſe purpoſes to inflame firſt, and then to ſatiate all their wanton appetites, they ſeem reſolved to become Slaves to their brutiſh Luſts, which will ſoon grow impatient of confinement, when they have been once accuſtomed to command; and alas, neither variety nor multitude can allay the rage of thoſe imperious deſires, which never knew what it was to be checkt by modeſty and moderation: So that thoſe who Marry with theſe imaginations, begin like Brutes, and will ſoon grow far more brutiſh than the very Beaſts themſelves, whom Nature governs by their appointed times: And ſuch perſons do ſo little deſerve the name of Chriſtians, that they are unworthy the name of Men, being utterly diveſted of their reaſon and their ſhame, Slaves to their filthy Paſſions, odious to their abuſed Relative, and abominable to the God of Purity, who will be avenged of them for profaning his Sacred Inſtitutions, and turning that into the occaſion of uncleanneſs, which he ordained for the ends of Chaſtity and Moderation.

Secondly,

[a] *Stulti hominis amorem appellare præſumunt, quod verius odium dici poſſit.* Bern. de paſſ. dom. c. 19.

[*] *Intemperans enim in conjugio quid aliud niſi quidam adulter uxoris eſt?* Aug. in Julian. l. 2. ita S. Ambroſ. *Adulter eſt, uxoris ſuæ amator ardentior:* Xyſtus ap. Hieron. l. 1. in Jovin. *Nihil eſt fœdius quàm uxorem amare quaſi adulteram.* Hieron. ibid. p. 74.

Secondly, We are inſtructed in the Affirmative in what manner it is to be undertaken, *viz.* [**Reverently, Diſcreetly, Adviſedly, Soberly, and in the fear of God**] which agrees with S. *Chryſoſtoms* Expoſition of that Phraſe, "To Marry in the Lord, 1 *Cor.* vii. 39. That is (ſaith he) "with Sobriety and Reverence "in a Lawful manner, for the "Procreation and Education of "Children, and not with Luſtful "appetites *: And ſurely Chriſtians ought always thus to Marry: 1. *Reverently*, and with an high eſteem of ſo Divine an Ordinance.

* Μετὰ σωφροσύνης καὶ κοσμιότητος, νομίμως γαμῶν ἐπὶ παιδοποιΐᾳ καὶ σωφροσύνῃ, μὴ διὰ πάθος ἐπιθυμίας. Chryſ. Homil. in loc.

2. *Diſcreetly*, with all the prudential conſiderations which they are capable of making themſelves. 3. *Adviſedly*, taking along with them the Counſel and Advice of their moſt faithful and judicious Friends in ſo weighty a concern. 4. *Soberly*, with purpoſes of Modeſty and Moderation, Fidelity and Chaſtity, checking all the dangerous tranſports of fancy, and the pernicious exceſſes of deſire. 5. *In the fear of God*, that is with Religious purpoſes and holy Prayers for God's direction in it, and his bleſſing on it, reſolving to begin it by his conduct, to compleat it according to his Laws, and to ſpend the time he ſhall afford us to live therein, to his praiſe and glory, to the comfort of our Relative, the good of the Publick, and our own particular Salvation: And if we thus enter upon it, we ſhall certainly have comfort in this great Change, and may expect a Bleſſing on the ſame.

§. VI. **Duly conſidering the cauſes for which Matrimony was ordained, First it was ordained for the Procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his Holy Name.**]

The

The third part of these Instructions are concerning the Ends for which Matrimony was ordained, since the due consideration of the end of any action is a necessary means to the right performance thereof; now the best way to understand these ends of Holy Matrimony, is, to consider what were the causes which moved God to institute it; for when we know what he aimed at in the institution of it, we may then understand that those very things are to be our ends when we enter into this estate; and they are three: First, "The Pro-"creation and Education of Children; which appears to be the prime intention of Almighty God in this Institution, from that blessing which he gave to Man and Woman upon their first Creation, *Gen.* i. 27, 28. "Male and Female Created he them; And God blessed "them, and God said unto them, Be fruitful and "multiply, and replenish the Earth: Which words the Jews look upon as an indispensible precept, affirming, that those who do neglect it, are Murtherers [a], and shall have no part in the world to come [b]; but though that be too high, yet thus far we believe, that God designed by Marriage to replenish the world; and therefore all who enter into that estate are bound to aim principally at the Procreation and Education of Children, which made *Varro* account it "a Religious "thing to seek a Wife for this "end [c]. And the ancient Romans thought those the only just Marriages which were made with intentions of obtaining Children thereby [d]; wherefore the civil

[a] R. Eliez. Gemar. Babyl.

[b] Rab. ap. Fag. in loc.

[c] *Uxorem liberorum quærendorum causâ ducere religiosum est.* ap. Macrob. l. 1. c. 1.

[d] *Liberorum quærendorum causâ ei credo uxor data.* Plaut. in Capt.

Ducit me uxorem sibi liberûm quærendûm gratiâ. Ennius ap. Festum, verbo [*Quæso.*]

Laws

Laws of the Empire did require that the Husband should openly protest that he did take this Wife to the intent he might have Children by her [e]. And *Augustus* thought it a sufficient cause for him to disannul a certain Roman Will, because it did not appear he Married with intention to have Issue by that Wife who was to have benefit by it [f]. That the Christian Church also lookt upon this as the main end of Marriage, appears from *Clemens Alex.* his definition thereof, *viz.* That it is the first and most legal Society between Man and Woman, for the Procreation of Legitimate Children [g]. And the Primitive Martyr S. *Ignatius* tells us [h], That the Apostles of our Saviour had Wives not out of any inclinations to Wantonness, but out of the holy desire of propagating their own kind: The same might be proved from many other places of the Fathers, & especially of S. *Augustine* [i], but we will be content with that plain Testimony of his which affirms "That the Nuptial Tables do proclaim that Marriage is undertaken "for the Procreation of Children [k], which words, when *Isidore* recites, he calls that "*the Priestly Tables* [l],

[e] L. Si vicinis. C. de Nupt. item Ulp. Tit. 4. reg. *Cum uxore Principis prædictâ die adhibitis qui obsignarent se velut suscipiendorum liberorum causâ convenire.* Tacitus.

[f] Valer. Maxim. l. 7. c. 7.

[g] Γάμος μὲν οὖν ἐστι ἀνδρὸς καὶ γυναικὸς ἡ πρώτη συνίοδος κατὰ νόμον, ἐπὶ γνησίων τεκνῶν σπορᾷ. Clem. Al. Strom. 2.

[h] Ignat. ep. ad Philadelph. edit. Voss. 178.

[i] Aug. de Nupt. & concup. ad Valer. Com. l. 1. c. 4.

[k] *Nuptiæ autem (ut ipsæ Nuptiales Tabulæ clamant) liberorum procreandorum causâ marem fœminamque conjungunt.* Aug. de morib. Manich. l. 2.

[l] *Nam & ipsæ Sacerdotales tabulæ indicant quòd causâ procreandorum liberorum uxor ducitur.* Isidor. de offic. Eccles. l. 2. c. 19.

which S. *August.* called "*the Nuptial Tables*; whence it appears that S. *Augustine* did not mean by the Nuptial Tables, any civil Instruments made between Man and Wife, but the Office of Matrimony among the Christians, celebrated by the Priest, the form whereof was written in the Ecclesiastical Tables, in which form it seems, there was of old some such declaration as this in our Church, "That the chief end of Marriage "was for the Procreation of Children. And indeed the very name of Matrimony declares this on the Womans part, denoting (as *Aulus Gellius* observes) "That "the Woman should not Marry for any other end than "that she may be a Mother. *Noct. Attic. l.* 18. *c.* 6. The matter being thus clearly attested, we go on to observe how great a mercy it was in God toward Mankind, to institute Marriage to this noble end, which *Theodoret* thus expresseth: "Since Death had overcome "and inslaved our Nature, Marriage was by the pro-"duction of Children, to make up those defects which "were occasioned by Mortality, and our Creator hath "graciously invented this way of Propagation to be the "restorer of a kind of Immortality to mortal Creatures. *ap. Grot. in Luc.* xx. 34. We cannot continue in our own persons by reason of Death, but Marriage by substituting Children in our stead, repairs the decays of Humanity, and makes the Species Immortal by a succession of individuals, which otherwise must have totally been abolished. And this (saith *Athenagoras*) "is "our comfort when we are to dye, "that we have Children and "Grand-children to fill up our "rooms, and so are in a manner "Immortal [m]. And thus Matrimony becomes the preserver of the world, and the continuer of Man-

[m] Τῇ τῶν παίδων καὶ τῶν ἐκγόνων διαδοχῇ τὴν ἑαυτοῦ τελευτὴν παραμυθούμενος, καὶ ταυτῇ τὸ θνητὸν ἀπαθανατίζειν οἰόμενος. Athenag. de res.

Man-kind, being a never-failing Fountain which always ſends forth new ſtreams, as the former ſlide away: And yet ſtill Marriage hath a higher end than barely to produce Children, for it is deſigned alſo for the Education of Children in the fear and nurture of the Lord, and to his praiſe and glory, *Eph.* vi. 4. If the world had been to be repleniſhed by uncertain and promiſcuous mixtures, thoſe that had produced them, would have been like the Oſtriches in the Wilderneſs, who lay their Eggs in the Sand, and leave them expoſed to be cruſhed by the feet of every accidental Paſſenger [n]. Whereas now ſince the Parents are united by Love and Holy Covenant, their conſtant cohabitation doth as well engage as enable them to joyn their endeavours for the careful and religious education of thoſe which proceed from them: And truly the helpleſs condition, in which we come into this world, ſhews what infinite need there is of a tedious and continual care to nouriſh our bodies, and cultivate our minds before we be fit to help our ſelves; ſo that the Parents work is not half done when they have brought Children into this world, they muſt feed them and attend them, cloath them and inſtruct them, preſerve them from dangers, warn them againſt all evil things, and labour to make them truly fear God. Parents therefore, muſt not only deſire to have Children, but reſolve to bring them up well and vertuouſly. "And they who aim at the "right end of Marriage, muſt deſign to generate ſuch "as may be regenerated, and de-"ſire Children on purpoſe to make "them the Children of God [o]. Chriſtian Matrimony aims not only

[n] Job xxxix. 14, 15, 16. Lam. iv. 3. ὡὰ μὲν ἀποτίκτει πολλὰ, ἐν πάντα δὲ ἀποκύει. Ælian. hiſt. animal. l. 4. c. 37.

[o] Auguſtin. de Nupt. & Concup. l. 1. c. 4.

at the propagation of Man-kind in this World, but at the preſervation of the Church, and repleniſhing the Kingdom of Heaven; which noble end we may ſee even *Plato* hinted at, when he makes the end of deſiring Children to be, "that we may "leave behind us ſome to ſerve "God in our ſtead [p]. What greater therefore, or what higher ends can thoſe holy perſons have, who enter into this eſtate, than to preſerve their own Nature, to repleniſh the world, and to raiſe up ſome to ſupply their vacant places when their own warfare is accompliſhed; eſpecially if they reſolve withall by Baptiſme, to make them Chriſtians and God's Children, and by early inſtruction, prudent reproof, due correction, and pious example, to fit them for inſtruments of God's Glory, and uſeful Members of his Church here, and finally, to be Heirs of his Eternal Kingdom hereafter: For thus, Marriage becomes highly Venerable, as it is the Nurſery of the Church, and the Propagater of Religion, and an Eſtate, which being rightly managed, doth evidently tend to the Salvation of Souls, and the encreaſing of the Bleſſed numbers of the Celeſtial Choir.

[p] Τῷ Θεῷ ὑπηρέτας ἀντ' αὐτῶ παραδιδόναι. Plato.

§. VII. **Secondly, It was ordained for a remedy againſt Sin, and to avoid Fornication, that ſuch Perſons as have not the gift of Continency, might marry, and keep themſelves undefiled Members of Chriſt's Body.**] That this is one end of Marriage, we learn from S. *Paul*, 1 Cor. vii. 2. "Nevertheleſs, to "avoid Fornication, let every Man have his own Wife, "and every Woman her own Husband. The former end was to procure a great good to Man-kind, and this is to prevent a great evil; wherefore S. *Auguſtine* thinks this to be the ſecondary end of Marriage,

riage, with reſpect to our frail condition after the Fall [q]. The very Nature of Man is infected with theſe inclinations, and in ſome Perſons theſe deſires cannot wholly be ſubdued; wherefore Almighty God only requires that ſuch ſhould regulate them, and reduce them to ſuch meaſures as may beſt ſerve the ends of Nature, and the welfare of Man-kind, and not entrench upon the Divine Laws: We muſt not, like brute Beaſts, ſuffer theſe appetites to hurry us on to promiſcuous Luſt, or illegal mixtures, but make them ſtoop to the yoke of Holy Matrimony, and then they ſhall contribute to the purpoſes for which they are left remaining in us [r]. And ſince that God hath prohibited Marriage to no Perſons, but allowed this remedy to all, 1 *Cor.* vij. 9. therefore Fornication in both Sexes is wholly left without excuſe, they cannot plead that their internal deſires, nor yet their external temptations, made their ſin neceſſary, becauſe there is an innocent and honourable way to gratifie theſe natural appetites, and a ſecure refuge againſt all that may aſſault our Chaſtity offered to our choice by the mercy of God; and the meaneſt honeſt Marriage is rather to be choſen than the moſt ſplendid ſort of ſinning. When therefore young Perſons find themſelves toſſed with the wind of their impetuous affections, and like to be ſwallowed up by the boiſterous waves of temptation, they ought to be ſo wiſe as to chuſe this moſt convenient Harbor to Anchor in: Hence *Plutarch* calls Marriage, "The Haven of Youth [s]; and the Scripture gives it the name

[q] *Conjugium inſtitutum ante lapſum ſanis ad officium, poſt lapſum ægrotis ad remedium.* Aug. de Gen. ad lit. lib. 9.

[r] *Quiſquis affectus illos frænare non poteſt, cohibeat intra præſcriptum legitimi tori.* Lactant.

[s] Λιμὴν ἡ νεότης ὁ γάμος. Plut.

of "Reſt [s], becauſe the Woman "hath no ſafe reſt till ſhe come to "the Houſe of her Husband [u]. The *Athenian* Ladies uſing to ſay at their Nuptials, "I have eſcaped the worſe, and found "the better Eſtate †; and when a Port is before us, he that rides in a dangerous ſtorm chooſeth Shipwrack, and is in love with his own Ruin. It is allowed to all to Marry, but becomes a direct duty to them who cannot be ſafe without it. Fornication is a very grievous ſin, and the greater, becauſe there is ſo good an expedient to prevent it: Other ſins are without the body, but this is a ſin againſt our own bodies, as S. *Paul* argues, 1 *Cor.* vi. 18. and not only ſo, but in Chriſtians it is a ſin againſt the body of Chriſt, whereof ſuch are made Members, 1 *Cor.* vi. 19. we have the honour, by holy Baptiſme, to be made Members of Chriſt, and therefore we ought for his ſake to beware of defiling of our ſelves, leſt it prove a direct injury to Chriſt, to whom we are united; thoſe who take Sanctuary in this eſtate, remain undefiled Members of Chriſt's Body, *Heb.* xiii. 4. but they who live in filthy Luſt, defile themſelves and diſhonour the Lord that bought them, yea, cut themſelves off from that moſt holy Body to which they were once united. The effect of which conſideration is, that if the methods of God's preſcribing be wiſe and pious, then thoſe which contradict them, muſt needs be imprudent and impious: And ſuch are thoſe Vows by which the Roman Church binds ſo many thouſands of Men and Women from the uſe of this remedy of Lawful Marriage, which God allows to all ſorts of Men; expoſing many of them thereby to inevitable Sin and unavoidable Ruin, while the divine way of cure is attempted

[s] Ruth i. 9. Chap. iii. 1.

[u] Rab. Ab. Ezra in Ruth. ut ſupr.

† Ἐφυγον κακὸν, εὗρον ἄμεινον. Zenodot. in prov.

tempted to be made as unlawful to them as the Sin, which God would by all means prevent. It was unreaſonable in the Superior, to lay ſuch enſuring bonds upon any, and as fooliſh in the Votaries to ſubmit to them; and yet when they are ſo entangled by the wicked policy of others, and their own raſhneſs, doubtleſs it were better to break the unjuſt tyes which men have laid upon them, in making a holy Marriage which God allows, than to tranſgreſs the eternal Laws of Heaven by filthy Fornication, which God condemns, for ſo two great Caſuiſts determine the queſtion: 1. S. *Paul*, 1 *Cor.* vii. 9. "But if they cannot contain, "let them Marry, for it is better "to Marry than to burn; And 2. S. *Cyprian*, who expounds this of ſuch as have vowed Virginity [x]: Wherefore we may admire at *Bellarmine*'s bold contradicting the Apoſtle, in ſaying "that both are "bad, to Marry and to Burn, but "it is the worſt of the two to "Marry [y]: But his judgment will weigh but little where the Spirit of God is expreſly on the other ſide; and the world hath been for many Ages a ſad witneſs of the intolerable encreaſe of Fornication among thoſe perſons who are ſo ſtrictly denyed the remedy of lawful Marriage; ſo that the ſhame of the Roman Church confirms the prudence of thoſe Nations that leave all ſorts of men at liberty in this matter. And yet we muſt not leave this Paragraph till we have renewed that caution to thoſe who do enjoy the benefit of holy Marriage, that they do not abuſe that for a provocation to inſatiable Luſt, which God deſigneth for a Bridle to all extravagant deſires; The prudent and moderate uſe of

[x] *Si perſeverare aut nolunt aut non poſſunt, melius eſt ut nubant, quàm ut in ignem delictis ſuis cadant.* Cyprian. ad Pompon. Ep. 61.

[y] *utrumque malum & nubere & uri, imo pejus nubere.* Bellarm. de monach. c. 30.

this remedy, being the most effectual way to bring our untractable passions to be confined within the sober measures which Nature requires and Religion allows; nor shall they ever be in danger of the accursed desires after various and forbidden pleasures, who have been wont to deny themselves frequently the lawful freedoms which they might have taken: and experience hath taught many discreet and temperate Persons, that the seldomer they answer and comply with these propensities, the seldomer do they molest them; and the oftner they check them, the easier they are to be governed and restrained; so that they who have been accustomed to curb them, and never to give way to them, further than necessity doth require, have brought these natural appetites into a perfect subjection to the rules of temperance, and are become so absolute Masters of these desires, that their minds are not disturbed, nor their Prayers hindred by them: Whereas those who indulge all their inclinations, and gratifie all their propensities, do but heighten their Lust by such satisfactions, and make themselves miserable Slaves to their intolerable Tyranny; they defile their souls, impair their healths, shorten their lives, become odious to their Relative, and in danger to fall into Fornication and Adultery, and so into everlasting Damnation; which last evil, though *Antisthenes* did not see, yet the prospect of the other mischievous consequences of Imperious Lust, made him wish rather to fall into Madness and Distraction, than ever to be enslaved to so brutish a passion [z]. Let those therefore who enter into this holy estate, be wise in time, and begin early to use it for this excellent end, to which God did design it, even to be a remedy against Fornication, and a cure for all exorbitant desires, so shall

[z] Theodoret. de curand. Græc. affect. Serm. 2.

ſhall they gather from this bleſſed Tree the happy fruits of Holineſs and Chaſtity, Innocence and Peace, Contentment here, and Salvation hereafter.

§. VIII. **Thirdly, It was ordained for the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity.**] Though this be the laſt end of Marriage in our Enumeration, as being a particular advantage to our ſelves, yet it was one of the principal ends which God had in Creating the Woman, and bringing her to the Man, "It is not good for Man to be alone, I will "make him an Help meet for him, *Gen.* ii. 18. Our Nature inclines us to Society, and Experience teacheth us that a Companion makes Adverſity more tolerable, and Proſperity more ſweet [a], which made *Archytas* in *Cicero* ſay, he could not be happy in Heaven without ſome Perſon to be a Partner in his joy. The Greeks have a Proverb, that "one man is no man [b]: And the Wiſe man tells us, "Two are bet-"ter than one——for if they fall, "the one will lift up his fellow, "but woe to him that is alone [c]; ſo that God hath made us two hands [d], and two feet, that the one may ſuccour and aſſiſt the other; and for the ſame reaſon he Created the Woman, and joyned her to the Man, that they might mutually help and aſſiſt each other, and unite their counſels and endeavours for their common good. If therefore we make a prudent choice, we ſhall find a mighty advantage in a diſcreet, virtuous, and affectionate Relative, for ſo we double all our powers and capacities to promote our own good; the ſacred Bond of Friendſhip receives all its

[a] *Nullius boni ſine ſocio jucunda eſt poſſeſſio.* Sen. Ep. 6.

[b] Εἷς ἀνὴρ οὐδὶς ἀνήρ. ap. Dion. Chryſ. orat. 48.

[c] Eccleſ. iv. 9, 10.

[d] Μιᾶς γὰρ χειρὸς ἀδυνὰς μαχή. Eurip. Herac.

its uſefulneſs and eſteem from this, that it combines two hearts, and conjoyns two heads for carrying on the mutual intereſt of both parties; and therefore Marriage muſt needs be highly beneficial and hugely valuable, which makes the neareſt Union, and tyes the faſteſt knot of all ſorts of Friendſhip, there being no Friends ſo cloſely and inſeparably linked together, none whoſe concerns and intereſts are ſo intirely the ſame, none that muſt ſo neceſſarily ſhare in the varieties of each others fortune as the Man and Wife muſt do; ſo that if they do conſider, none ſhould love like theſe, none ſhould be ſo unanimous in their deſigns and actions, none ſo zealous for each others good as the Marryed pair ſhould be; and if they be ſo, none have better opportunities to advance a joynt intereſt than they. The King of *Taurus* was wont to cut off the tip of his Ear when his choiceſt Friend dyed; and *Dion* ſaith, they gave this reaſon for it, "Becauſe "a Man hears with his Friends ears, and ſees with "his Friends eyes as well as with his "own [e]. But *Antipho* more juſtly applies this to Well-marryed Perſons, "who ſee with four eyes, and "hear with as many ears, and work with as many "hands [f]. It being true of ſuch a couple which *Ovid* feigns of *Argus* his eyes, That one ever ſupplyes the Ceſſations of the other [g], when one is weary, the other can labour; when one is abſent, the other is preſent; when one is ſick, the other is healthful and able to attend and make proviſion. And doubtleſs, it is not eaſie to determine

[e] Dio. Orat. 1 de regno.

[f] Ἀντὶ δὲ δύο ὀφθαλμῶν τέτταρσιν, ἀντὶ δύο χειρῶν ὀκτὼ τοσαύταις. Antipho.

[g] *Inde ſuis vicibus capitibus bina quietem,*
Cætera ſervabant atque in ſtatione manebant. Ovid.

mine whether it be a greater pleaſure or advantage to have a prudent Counſellor in our doubts, a faithful Concealer of our ſecrets, a compaſſionate Comforter in our ſorrows, a willing Companion in our labours, and a loving Sharer in our joys: Such Relatives are ſometimes ſo neceſſary, often ſo comfortable, and always ſo uſeful, that they can ſcarce be happy that are without them; and none can tell the felicity of ſuch an enjoyment, but thoſe whom Providence hath bleſſed with ſuch a choice; which conſideration ſhould engage all Marryed Perſons, for their own ſakes, to reſolve to be ſuch mutual helps and comforts to one another; they ſhould lay aſide all their little private ends, and eſteem themſelves but one half of themſelves, eſpouſing one common intereſt, and believing the body can never be well while the one half only is provided for: they ſhould be as ready to aſſiſt each other, as the one hand is to help the other; for whatever is truly for the good of either party, will redound to the profit of both at laſt: Finally, let us all admire the Wiſdom and Goodneſs of Almighty God, in contriving ſo happy a Conjunction for ſo bleſſed an end; and whenſoever we find the comfort and convenience of this mutual ſuccour, let us bleſs his Name for it, who deſerves the glory of it for deſigning ſo uſeful a favour to the Children of Men in this valley of Miſery and Neceſſity, where our wants are ſo preſſing and ſo many, that if we had not ſuch Society to cheer us, ſuch help to aid us, and ſuch comfort to ſupport us, we ſhould even ſink under the burden of them.

§. IX. **Into which holy Eſtate theſe two Perſons preſent come now to be joyned; Therefore if any man can ſhew any juſt cauſe why they may not Lawfully**

fully be joyned together, let him now speak, or else hereafter for ever hold his peace.] Having taken care thus far that this duty may be done well, it follows that we use our best endeavours to prevent the doing of it in evil manner, which is done by this charge to the Congregation, requiring any of them to declare those impediments which might unhallow the present Nuptials, and to publish all exceptions that can be made against this Marriage, just now before it be consummate, since afterwards they cannot be heard to the benefit of either Party. And truly since Matrimony is so Divine in its institution, so honourable in its own Nature, so useful to Man-kind, and so noble in its ends, it is infinite pity it should be abused, and therefore we make this publick enquiry of all the Bystanders concerning any impediments that can be alledged in this case: The Parties themselves are often blinded by their affections, but the Congregation we hope will be impartial, and many of them know more than the young Couple understand, or are willing to confess; wherefore they must not hold their peace when they are thus legally required to speak their knowledge, neither for fear or favour; if they do, they are guilty of all the sin committed in this unlawful Marriage, which they might have hindred by a discovery, but have not done it; it being evident that a man makes that sin his own, which he might prevent, and will not [b]. The Priest hath delivered his own soul by this due Summons, and the sin must now lye at their doors, who being able and invited to speak, yet for evil ends of Hypocrisie and Flattery hold their peace, and suffer the Marryed Persons to bind their souls with the bands of Death.

[b] *In cujus manu est ut prohibeat, jubet agi si non prohibet admitti.* Salvian.

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The Church requires we ſhould come in the Company of our Friends, but herein they ſhew themſelves our worſt Enemies, in ſilently ſuffering us to go on to deſtruction; and indeed they ſhew their love in nothing, but in that moſt deſperate way of being damned with us for Company, ſince by this deſigned concealment the ſin is theirs as well as ours: It may be it will be asked what theſe Impediments are, but I reſerve my diſcourſe on that to the next Section.

SECT.

SECTION II.

Of the Charge to the two Perſons now to be joyned.

§. 1. THe Learned Writers on this Subject, do reckon it a neceſſary Circumſtance in a Chriſtian Marriage, that both the Perſons ſhould proteſt in the preſence of God, and of his Miniſter, that they are free from all other obligations [1], and their Marriage lyable to no juſt exceptions: And though others are firſt charged to diſcover all known Impediments, as being moſt likely to reveal them, yet here we charge the Parties themſelves alſo, as being moſt concerned to declare them, ſince if there ſhall appear any juſt objection againſt their Marriage afterwards, they muſt neceſſarily fall into one of theſe two intolerable evils, Either to live in a perpetual ſin, or to be ſeparated by an eternal Divorce, becauſe nothing but Death can looſe this knot if it were legally tyed at firſt: Wherefore, that it may be the better conſidered by all whom it concerns, we will firſt ſhew the method of this charge, and then diſcourſe upon each part: The Charge conſiſts of three Particulars. 1. The manner how it is given, *I require*, &c. 2. The Matter which is given in Charge, *That if either of you*, &c. 3. The Reaſon why it is ſo given in Charge, *For be ye well aſſured*, &c.

[1] Franciſc. Hotman de Sponſal. cap. 5.

§. 2.

§. 2. **I require and charge ye both (as ye will anſwer at the dreadful day of Judgment, when the ſecrets of all hearts ſhall be diſcloſed)**]. This Introduction is the ſolemn manner of giving this Charge, being very ſutable to ſo weighty a matter; for it is a ſacred kind of adjuring the Parties in the Name of God, not to conceal any of thoſe things which make it unlawful for them to be joyned together; the form being not much unlike that of S. *Paul*, 1 Tim. vi. 13. 'I give thee Charge in the ſight of God, *&c.* Only we mind them that they muſt anſwer their contempt of this Charge at the day of Judgment, that ſo ſuch as deſpiſe the enquiries of Men, as being unable to diſcern their ſecret thoughts, may tremble at the dreadful Judgment of an All-ſeeing God, who ſees thoſe Impediments which they ſo wickedly conceal, and will one day publiſh them before all the world, and condemn them for profaning this ſacred Ordinance by illegal and forbidden mixtures: And that this Denunciation may make the deeper impreſſion, the Miniſter ought to pronounce it with a grave Majeſty, and the Perſons to whom it is directed, ought to hear it with great reverence, and withal to conſider the deſperate danger of their ſouls, if they ſhall wilfully conceal any juſt impediments; nor muſt they dare to hide the Truth, how much ſoever the diſcovery may oppoſe their carnal deſires or worldly intereſt, for "What is "a Man profited (ſaith our Lord) if he gain the "whole world and loſe his own ſoul, *Matth.* xvi. 26.

§. 3. **That if either of you know any Impediment why ye may not be lawfully joyned together in Matrimony, ye do now confeſs it.**] This being the Matter of this Charge, is the main thing to be conſidered therein, and muſt be more largely handled for the

the instruction as well of the Parties as the Congregation, that they may not pretend they knew not what these Impediments were, which they were so strictly charged to discover or confess: Let such know that the Church of *England* in the 102. Canon, doth instruct us concerning three things, which make a marriage unlawful, and those are the Impediments which are to be revealed before-hand, *viz.* 1. A preceding Marriage or Præcontract with any other Person. 2. Kindred either by Blood or Marriage, between the Parties within the degrees prohibited. 3. Want of the Consent of Parents, or of Guardians in case of Minority. Of each of which we will briefly discourse.

1. The first Impediment is *Preceding Marriage*, or *Præ-contract* with any other, which is grounded upon the Unlawfulness of Polygamy, a thing always condemned among Christians. The Primitive Fathers, (especially *Tertullian* and S. *Hierome*) furnish us with many Arguments, to prove that God did intend Man no more than one Wife from his very first Institution of Marriage, the places are too long and too many to be particularly set down; but the sum of their discourse is this, *viz.* [k] "That Almighty God took but one Rib "out of many, and made but one "Wife for *Adam*, though (as the Prophet notes, *Malach.* ii. 15.) "he had enough of the Spirit to "create many more, but that he sought to make "Man-kind spring out of a Godly Seed, that is, from "the holy Original of one Marriage. Hence it was "that when he resolved to create Woman, he intended not to make many, for he saith not, I will make "the Man Helps meet for him; but an Help—*Gen.* ii. 18.

[k] Vide Tertul. ad Uxor. cap. 2. & de Monogam. cap. 4. Hieron. adv. Jovin. l. 1. Tom. 2.

18. And again, in the Solemnization of Matrimony, he declared, "That a Man (in the ſingular number) "ſhould leave Father and Mother, and cleave to his "Wife (that is his one Wife) and they two ſhall be "one Fleſh, *Gen.* ii. 24. Not they three, nor more of "them, ſhall be one fleſh, but they two, to ſhew he "intended Men ſhould have no more Wives. Again, "when the World was to be repeopled after the Flood, "it was to be derived from ſingle Marriage, for *Noah* "had only one Wife, and his Sons had each of them "but one Wife, *Gen.* vii. 7. comp. with 1 *Pet.* iij. 20. "Yea, the very Beaſts were ordered by God to come "into the Ark by pairs, *Gen.* vi. 19. that Man might "learn from them, that God approved not promiſcu-"ous mixtures, nor multitudes of Females: And they "add, that *Lamech*, a Murderer, was the firſt who "brought Polygamy into the World. To theſe obſervations we might adde many more out of Scripture, and many taken from the innumerable inconveniencies which follow Polygamy; ſuch as the perpetual Envy, Jealouſie, Strife, and Malice, which muſt neceſſarily enſue among ſo many Wives, and which would make it impoſſible for one Houſe to hold them; and therefore one of the Heathen Law-givers, who permitted Polygamy, did not allow any to Marry two Wives, unleſs they had two ſeveral Houſes to keep them aſunder; and *Jacob* for this cauſe had a particular Tent for every one of his four Wives, *Gen.* xxxi. 33. which *Epiphanius* notes alſo, to have been the cuſtom of others of the Polygamiſts in old time [1]. To this may be added the Contentions between their Children, and the feuds and factions occaſioned thereby, and the injury to

[1] Εἰ γὰρ καί τινες ἅμα πατέρων δύο καὶ τρεῖς γυναῖκας ἐχήκασιν, ἀλλ' ἐν μιᾷ οἰκίᾳ αἱ γυναῖκες ἦσαν Epiphan. hær. 1. 80.

those Children, whose Mother was not living to plead for them; the dissipation also of the greatest Estates, and destruction of Antient Families, by making provision for so many branches; the wrong to Ladys of great Birth and Fortunes, to have mean Women taken in to be their Equals, if not Superiors; the banishing all true conjugal Affection out of the World, which can never be sincere if it be scattered on many objects; the bringing of more Children into the world than their Parents are able to educate and provide for, which poor Wretches had better never to have had any Being, than to be born only to be miserable: But I need say no more in so plain a case, but only this, that we must overthrow and alter our most fundamental Laws, and become barbarous in a high degree, before so vile a thing (as we know Polygamy now to be) can ever obtain among us: yet because some are so extravagant as to plead for it, we will briefly reply to their most material Allegations. 1. It is said, the Patriarchs used Polygamy before the Law: but we answer, there were not many did so; for *Lamech*, he hath not the Character of a good Man, and therefore is no pattern for our Imitation; and for *Abraham*, S. *Hierome* replyes [m], that we must not do all that *Abraham* did, for then we must be Circumcised as he was; besides, his second Wife or Concubine was put upon him by the importunity of his first Wife, and was never esteemed equal to *Sarah* in any matter. *Jacob* indeed had two Wives of equal dignity, but S. *Hierom* notes he Marryed them among the *Assyrians*, where the Gentiles might think it no sin, nor did *Jacob* desire or design any more than one Wife, *Gen.* xxix. 23. and his Pious Father *Isaac* had no more but one Wife at all; and surely Christians

[m] Hieron in Jovin. l. 1.

ans ought to imitate them in their beſt actions, and not in thoſe which were worſe, eſpecially ſince we have now ſo much more knowledge and means than they had then, that many things were very excuſeable in them, which would be abominable in us at this day [n]. 2. It is ſaid that God did allow Polygamy to the Jews; to which we anſwer, that God did not approve of all things which he permitted to the Jews [o]; yea, he himſelf ſaith, "He gave them Statutes "that were not good [p], as is evident in the caſe of Divorce, which was permitted to the Jews for the hardneſs of their hearts, *Math.* xix. 8. and yet *Malach.* ii. 16. we read that even then, "The Lord hated putting away: And yet for this of Polygamy, there is no ſuch clear place with reſpect to ordinary Men, as there is for Divorce; ſo that as our Learned *Selden* notes, there were ſome of the Jewiſh Doctors who did deny that *Moſes*'s Law allowed the having more Wives than one at one time [q]; and ſometimes it hath been forbidden under the pain of Excommunication by their own Rabbins, ſaith the ſame Author, which ſhews that Polygamy was rather practiſed among the Jews, out of their particular evil deſires, than directly allowed by God; for which reaſon alſo the Chriſtian Emperors did ſtrictly forbid all the Jews in their Dominions, to take any more Wives than one [r]; as not ſuppoſing it to be a thing derived from divine preſcription, but from a vicious and

[n] *Multa ſunt quæ officioſè facta ſunt in illo tempore, quæ modò niſi libidinoſè fieri non poſſunt.* Aug. de doctrin. Chriſt. l. 3. c. 22.

[o] *Aliud eſt indulgere, aliud jubere——poſſum dicere quod permittitur bonum non eſt.* Tertul. ad. Uxor. l. 1.

[p] Ezek. xx. 25.

[q] Selden Uxor. Hebraic. lib. 1. cap. 9.

[r] L. nemo. 7. c. de Judæis. Imp. Theodoſ. Arcad. & Honor.

mischievous custom, which can be no good ground for any others imitation, when it is not sufficient to make the thing tolerable in them; yet if it should appear that ever God did permit either those before, or under the Law to use Polygamy, there might be a reason then which is not now in force, *viz.* for the encrease of *Man-kind* among those Families that then were the only Church and People of God [r], whereas now the Church is enlarged unto all Nations. 3. It is said that many Heathens used it of old, and the Turks and some other Barbarous people at this day; but we reply, that by the same Argument we might plead for the most abominable Incest, for allowed Fornication, and professed Adultery; for we may find examples of some Barbarous Nations, wherein these accursed things have been practised without restraint; but surely they are no fit patterns for our Imitation, especially since divers of the most virtuous and civilized Gentiles did abhorr Polygamy, and particularly the old Germans are famous for single Marriage [s]. And the Romans (the most eminent of all Heathen Nations) suffered none to have two Wives at once, it being accounted always a note of infamy among them [u]; and *Plutarch* observes that the Vicious and Debauched *Mark Antony* was the first Roman who ever presumed to do so vile a thing as to Marry two Wives [t]. But the Laws of *Rome* forbid it, and there are still extant the Constitutions

[r] πότε γὰρ ἀπῆτε ὁ Θεὸς, ὅτε αὐξάνεσθαι καὶ πληθύνειν ἐχρῆν. Clem. Alex. Strom. 3.

[s] *Sic unum accipiunt maritum, quomodo unum corpus unamque vitam.* Tacitus.

[u] L. 1. fin. L. quid ergo 13. §. 1. D. de his qui not. infam.

[t] Πρῶτον μὲν ὅμως δύο γυναῖκας ἠγάγετο, πρᾶγμα μηδενὶ Ῥωμαίῳ τετολμημένον. Plut. collat. Demetr. & Anton.

ſtitutions of *Valerian* and *Gallienus* [x]; as alſo of *Diocleſian* and *Maximianus* [y], and others [z], which do abſolutely prohibit double Marriage as nefarious. The Emperor *Valentinian* at length Luſting after one *Juſtina*, Marryed her notwithſtanding his former Wife *Serena*, and to cover his ſhame, publiſhed a Law to permit the like to others, as *Socrates* reports [a]; and ſome others who take it on his Authority; but ſince this Law is not mentioned in *Ammianus*, *Zoſimus*, *Oroſius*, nor other Eminent Writers of that Age, *Baronius* thinks there never was any ſuch Law at all [b]; however we know Polygamy was never allowed by any of the following Chriſtian Emperors, who thought it a ſhame to tolerate a thing which Heathens had forbidden: So that if we imitate the beſt of the Gentiles, we ſhall avoid Polygamy. Having thus Anſwered theſe Objections, we will now paſs to the ſenſe of the Chriſtian Church in this matter: And firſt our Lord Jeſus reduces Marriage to its firſt Inſtitution, ſaying, that it makes two to become one fleſh, *Matth.* xix. 5. which can only be applyed to the Marrying one Wife as was noted before. S. *Paul* alſo poſitively ordains "that every Man "ſhould have his own Wife, and every Woman her "own Husband, 1 *Cor.* vii. 2. and therefore neither may a Man have any more than one Wife, nor a Woman more than one Husband at one time, by this Apoſtolick Rule; which made *Clemens Alexandr.* affirm, that Chriſt brought in the Marriage of one,

[x] L. eum qui. 18. c. ad leg. Jul. de Adulter.
[y] Diocleſ. & Max. L. 2. c. de inceſt. Nupt.
[z] §. Adfinitat. Inſt. de Nupt. & Juſtin. Novell. 79.
[a] Socrat. Eccleſ. hiſtor. lib. 4. cap. 30.
[b] Baron. annal. Tom. 4. An. 370. §. 125.

whereas the Jews before had used Polygamy [c]: And those who describe the manners of the Primitive Christians, plainly affirm that they never permitted any more than one Wife to one Man [d]. And the Ecclesiastical Canons of the Primitive Councils were so far from enduring this kind of Polygamy, that they suspended such as Marryed frequently after the death of their former choices [e]; so that *Nicholas* 1. Bish. of *Rome*, rightly said, that no Law of Christians did ever suffer any to have multitude of Wives [f]; and the Laws of this Nation justly punish so great a Violation of the Divine Institution with death, that the terror of the extreamest penalty may terrifie those whom Scripture, Reason, and Christian Religion cannot confine to one Marriage: Therefore, if either of these two Parties have been legally Marryed to any other yet alive, they cannot be Lawfully Marryed again, and consequently must confess this as the first and greatest Impediment. The like Confession also they must make, if either of them have been Præ-contracted to any other; For although such Contracts are not properly Marriage, because they do not give the Persons so Contracted, power to use the freedom of Marriage toward each other; and *Zonaras* tells us, that "they who had carnal knowledge of their Spouses, although they did afterwards "Marry them, were punished together as Fornicators [g]; so that

[c] Μονογαμίαν δὲ εἰσάγει χριστός. Clem. Alex. Strom. 3.

[d] Παρὰ χριστιανοῖς — μονογαμία τηρεῖται. Thophil. ad Autolyc. l. 3. *Unius matrimonii vinculo libenter inhæremus, cupiditatem procreandi aut unam scimus aut nullam.* Octavius ap. Minut. Fœlic.

[e] Concil. Neocæsar. can. 3. An. 314. & Zonaræ not. in loc.

[f] Nicol. Pap. Resp. ad consult. Bulgar. cap. 31.

[g] Εἰ δὲ λαθραίᾳ μίξει συνήλθησαν πρότερον, εἶτα εἰς νόμιμον γάμον ἀπεῖδον ὡς πεπορνευκότες ἐπιτιμηθήσονται. Zonar. in Can. 1. Concil. Laodicen. & Balsam. ibid. Bevereg. 453.

it

it is as much Fornication, and as great a Sin for Contracted Persons to come together in this manner, before the Marriage be consummate, as for any others; nor can the subsequent Marriage (which sometimes hides the shame) lessen or take away the sin; and yet this Contract (though it gives them not this liberty to one another,) yet it binds them so fast, that it takes away from them all possibilities of being Marryed elsewhere, and makes it no other than Adultery for them to joyn themselves to any other Man or Woman. Hence God's Law made it Death for any to defile another Man's Spouse [h]: And she that is only contracted, is called a Wife [i], because she is a promised Wife, and cannot Lawfully be joyned to another; and in this sense *Philo* saith, "Contracts are "counted as valid as Marriage [k]; that is, they do secure our intended Wife to us, and make it unlawful for any to take her from us; so that if either of these two have been Contracted formerly to another Person, they must now confess it, because it cannot be lawful for the Party so Contracted, to Marry any but those they are Contracted to; whereupon the sixth General Council positively saith, "It "is the very sin of Adultery, to be Espoused to any "while their Spouses live [r]; and the same was confirmed afterwards by the Imperial Laws of *Leo* the Philosopher [s]. Let them therefore, who know of any such crime in themselves, now discover it, to prevent their falling into Adultery, and a nefarious Marriage; for they are not at liberty to Marry

[h] Deuter. xxii. 23.

[i] Matthew i. 20.

[k] Αἱ γὰρ ὁμολογίαι τοῖς γάμοις ἰσοδυναμοῦσι. Philo. leg. special.

[r] Ὁ τὴν ἑτέρῳ μνηστευθεῖσαν, ἔτι τοῦ ἀνδρὸς ζῶντος, εἰς γάμον ἀναγόμενος, τῷ τῆς μοιχείας ὑποκείσθω ἐγκλήματι. Concil. Trullan. cap. 98.

[s] Leo Phil. Novel. 18. & 74.

another, till thoſe they had Eſpouſed do voluntarily ſet them free.

II. The ſecond Impediment is *Kindred*, for all Perſons that are nearly allyed by Birth, which is called Conſanguinity, or by ſome intervening Marriage which is called Affinity, are forbidden to Marry together by the Law of God, *Lev.* xviii. and if any ſuch be joyned, they commit the ſin of Inceſt, which is a horrid impiety againſt the Law of Nature as well as againſt the Law of God; for the Jewiſh Doctors reckon it among thoſe ſeven Principles of the Law of Nature, called the Precepts of the Sons of *Noah*, which they believe do oblige all Man-kind; and the fourth Precept of theſe is "Not to reveal Nakedneſs; that is, not to make Inceſtuous Marriages: and they further obſerve, that God blamed the Heathen *Canaanites* for theſe Crimes, ſaying, they were defiled by them, and that he would deſtroy them for theſe ſins; which ſhews this Precept is a branch of the natural Law, by the tranſgreſſion of which, the very Gentiles become obnoxious to puniſhment. And we may note, that there is a ſecret abhorrence in Nature (if it be not highly vitiated) againſt all ſuch mixtures; and it is reported that ſome brute Creatures are herein more rational than debauched Men, and will not endure ſuch Copulations [r]. But the beſt evidence that Inceſt is a breach of the Law of Nature, is taken from the Laws of all Civilized Heathens which did forbid it, and eſpecially thoſe of the Romans, among whom (as is largely and learnedly proved by *Briſſonius* and *Hotman* [s]) the Marriages of near Kindred were ſtrictly forbidden, That is, all Marriages in the aſcending and deſcending Line, between

[r] Ariſtot. hiſtor. animal. l. 9. c. 46. Plin. nat. hiſt. lib. 8. c. 42.

[s] Barn. Briſſonius de jur. Connub. p. 196. Franciſc. Hotman de rit. nupt. cap. 5.

tween Fathers and Mothers with their Children, or Childrens Children; whether they were ſo by Nature, Affinity, or Adoption; as alſo in the tranſverſe line, all Marriages between Brothers and Siſters, whether they were ſo by both Parents, or only by one, and whether they were Allyed by Blood, or Affinity, or Adoption: Among them alſo were forbidden of old, the Marriage of Uncles and Nieces, Aunts and Nephews, that is, the Brothers and Siſters of our Father orour Mother might not Marry to ſuch as were Sons and Daughters to their ſaid Brother and Siſter. Thus far the Romans went by the Light of Nature, and doubtleſs there are divers weighty reaſons why all ſuch Marriages ought to be avoided. Firſt, the Marriages of Parents, or ſuch as are inſtead of Parents, *viz.* Uncles and Aunts, to thoſe who are in the degree of Children, are not only diſproportionable in point of Age, but hereby the obſervance due from Inferiors to their Superiors is violated †, and the real diſtance which Nature hath made, is obliterated and confounded. Secondly, the Marriages of Brothers and Siſters are intolerably inexpedient, becauſe the natural familiarities between equal Relations ſo ſutable in years and diſpoſition, would produce intolerable effects in theſe who always converſe together *, if they were not under a deſpair of all poſſibility of Matrimonial Union; whereas by this prohibition their neareſt Converſation is made innocent and honourable. Thirdly, all Marriages amongſt near Kindred are unreaſonable, becauſe they do blunder and confound the Sacred Names of Relation,

† *Matris ſuperbum eſt nomen & Potens nimis.* Sen. in Hippolyt.

* *Dulcia ſub nomine fraterno furta tegemus, Eſt mihi libertas tecum ſecreta loquendi*, &c. Ovid. Metam. 9.

lation, and occasion this absurd Solecisme in Nature, that one Person bears divers Names of Relation to another [y], so that hereby a Man or Woman doth become Uncle and Nephew, Aunt and Niece, Father or Mother, and Cousin to the same Person, and this Confusion extends even to the Children which proceed from such incestuous Conjunctions, who know not in what degree of relation to look upon such as are Allyed to them by so many Names; and it is not sufficient to say some of these Relations are by Blood, and others by Affinity, since *Philo* tells us, (out of Gods Law, *Levit.* xviii.) that by Marriage with another, we procure as real a Kindred as that which we had by Blood before [z], which minds me of the next reason, *viz.* Fourthly, That the Marriage of near Kindred destroys one great benefit of Marriage, which is to enlarge our Friendship, and to create new obligations to Charity among Man-kind [a], that whereas those Allyed by Blood do love each other well enough already, and have sufficient engagements so to do; by Marriage into a strange Family we strengthen our own, by planting a new Friendship, and adding it to all the rest we had before. There is nothing can be objected against all this, but only that many Heathen Nations did not abstain from the Marriage of their neareſt Kin, nor count such Conjunctions evil. The *Assyrians*, *Medes* and *Persians*, the *Indians*, *Æthiopians*, and *Parthians*, are the infamous Names which are made instances on this occasion:

[y] *Ne duas habeat necessitudines una Persona*, Aug. de Civ. D. l. 15. c. 16.

[z] Philo. de leg. spec.

[a] *Potuas aliam amicitiæ parandæ occasionem acquirere extraneam ducendo uxorem.* Chrysost. ita & Cicero de Fin. l. 5. Plut. Quæst. Rom. Aug. de Civ. Dei, lib. 15. c. 16. & Philo, ut supr.

ſion: But let it be again noted that the practice of ſome Vitious and Barbarous Nations is no proof that a thing is good, and the Law of Nature muſt be learned from the ſobereſt and moſt civilized Nations [b]: And it is evident, the diſcreeter and better ſort of Heathens did abhor thoſe barbarous people for it, and condemn it as an horrible Impiety [c], looking on thoſe that acted it as unfit for Humane Society: Whence we may conclude that Marriage of near Kindred is a ſin againſt the Law of Nature; and for us Chriſtians, we are ſure it is againſt the Law of God, which doth expreſly forbid it, *Levit.* xviii. & Chap. xx. nor doth the Goſpel any where repeal this Prohibition, becauſe it was founded upon natural Equity and right Reaſon, ſo that it is no Jewiſh ceremonial antiquated Law, but a Law obliging for ever, and the New Teſtament joyns with the Old in condemning ſuch Marriages, 1 *Corinth.* v. 1, 2. whereupon the Statutes of this Kingdom do prohibit thoſe, and thoſe only to Marry which are forbidden in Holy Scripture [d]: Now in thoſe places of *Leviticus* [e], we are expreſly forbidden to Marry, in general, thoſe of our Kindred; in particular, our Mother, our Siſter, or Half-ſiſter, the Daughter of our Father or Mother, our Grand-child, our Aunt, the Siſter of our Father or Mother; our Uncle, the Brother of our Father or Mother; which are our Kindred by Conſanguinity: Then for our Kindred by Affinity, our Fathers Wife, our Uncles Wife, the Brother of our Father or Mother, our Wives Daughter, our Brothers Wife, our Wives Siſter

[b] Τοῖς πλείοσι καὶ ἀδιαφόροις, καὶ μετὰ φύσιν ἔχουσιν. Mich. Eph. Com. in Ethic. Ariſt. *Non ea minus juſta eſt quia à Perſis contemnebatur.* Xenoph.

[c] —*Cui fas implere Parentem,*
Quid rear eſſe nefas— Lucan. de Parthis.

[d] Stat. 32 Hen. 8. cap. 38.

[e] Levit. xviii. chap. xx.

Siſter, the Daughter of our Wives Son or Daughter, or our Wives Mother: Theſe are mentioned by name, and in our practice we muſt obſerve this Rule with theſe three cautions: 1. That in one Sex both are prohibited, ſo that a Woman is forbidden to Marry a Man in the ſame degree of Kindred, that a Man is forbid to Marry a Woman, it being as unlawful for a Woman to Marry her Husbands Father, as for a Man to Marry his Wives Mother. 2. That as to the degrees and names of Kindred not mentioned, if they be as near as any of theſe here expreſſed, they are ſuppoſed to be forbidden by parity of reaſon; as for Example, the Aunt is expreſly forbidden, and conſequently the Niece; for it is as unlawful for an Uncle to Marry his Niece, as it is for a Nephew to Marry his Aunt, and ſo in the reſt. 3. That it is ſafer, and of better report, to keep further off from this ſin of Inceſt, than the Letter of the Law requires; and ſince the world affords variety of choice, it is the moſt prudent and inoffenſive courſe, to reſolve not to Marry any of our Kindred either in nearer or remoter degrees. But I muſt not inlarge into this diſcourſe; firſt, becauſe it would require a Volume of it ſelf, fully to determine all the caſes of Conſcience that may ariſe in this matter; wherefore I ſhall refer my Reader to that Table of Degrees prohibited in Marriage, which is, or ought to be hanging up in every Church, by the 99. Canon, that ſo all might be informed in a matter of this moment, and none pretend ignorance; yet if any ſcruples ariſe, it is beſt to adviſe with ſome judicious Spiritual Guide, who may give us ſatisfaction herein, before we proceed to tye an indiſſoluble knot; only if our ſcruples rely on no better ground than the Popes Canon Law, we need only to be inſtructed that the Canon Law is abrogated as to this point, by

by the Laws of this Land, and there hath been great uncertainty and variety in the Popes determinations of theſe matters, ſome of them forbidding all Kindred even to the ſeventh Generation, others allowing it after the fourth Generation; but why ſhould any Chriſtian value their Authority in theſe prohibitions, when they who forbid Marriages in the furtheſt degrees, will for money diſpenſe with them in ſome of the neareſt, even in thoſe expreſly forbidden by God's Law? which ſhews they tyed theſe knots only to be paid for unlooſing them again; and that may convince us we are ſafe ſo long as God's Law doth not reprove us. But if any ſuch Kindred be between theſe two parties, as either directly, or by neceſſary conſequence is forbidden by Holy Scripture, that is an Impediment which they muſt now confeſs, or elſe their Marriage will be odious to God, and accurſed by him: yea, and if it ever appear to the world, it will be condemned as an inceſtuous Conjunction, and ſuch as was void and null from the beginning; ſo that they muſt never live together as Man and Wife more, during their joynt-lives: But a Confeſſion now prevents all this miſchief.

III. The third Impediment is *want* of the *Parents*, or the *Guardians conſent* in caſe of *Minority*: Concerning which, we obſerve that their conſent was of old always deſired and sked in this caſe, as appears in the Marriage of *Rebekah*, *Gen.* xxiv. 51. of *Leah* and *Rachel*, Gen. xxix. 19. of *Shechem*, Gen. xxxiv. 4. of *Sampſon*, Jud. xiv. 2. and the Phraſe of giving our Daughter to a Man, and taking a Wife to our Son (uſed as well in the Old as the New Teſtament, *Deut.* vii. 3. 1 Cor. vii. 38.) is grounded on this opinion of the neceſſity of the Parents concurrence in this matter: If we conſult other

ther Records we shall find, that the Gentiles by the Light of Natural Reason judged that Marriage not to be legitimate, which was made without the Fathers consent [f]: And the Lady in *Euripides* gives the whole Power of her disposal to her Father [g], whose command in this matter (saith another) Children ought to obey [h]. The Historian also commends *Cyrus* for refusing *Cyaxarus* his Daughter, till he had his Father's and Mother's consent [i], which was expresly required to a lawful Marriage among the Romans in *Tertullians* time [k]; and the Civil Law doth afterwards determine, that the Parents Order must be first had [l]; or otherwise (saith *Paulus*, the famous Lawyer) the Children born from such a manner, will not be esteemed Legitimate [m], the reason of which is given in those very Laws, because it is unfit that any man should have an Heir born to him against his will [n]. And he that must provide for the Heir when it is born, ought to choose out of what stock he would have his Family raised, and his Estate supplyed with Inheritors. Nor did the practice and principles of the Christian Church, differ from the Imperial Constitutions herein; for that Virgin whom the Heretick in *Clem. Alexandrinus* solicits to Marry him, answered that he must speak to her

[f] *Impares Nuptiæ—& Patre non consentiente factæ, legitimæ non possunt videri.* Apul. Metamorph lib. 6.

[g] Νυμφευμάτων μὲν τῶν ἐμῶν πατὴρ ἐμὸς μέριμναν ἕξει, καὶ οὐκ ἐμὸν κρίνειν τάδε. Eur. Androm.

[h] *In patris potestate situm est liberorum matrimonium, quibus faciendum hâc in parte sit quod patres imperant.* Plaut. Sticho.

[i] Xenophon Cyropæd. l. 8.

[k] *Nam nec in terris filii sine consensu Parentûm ritu & jure nubent.* Tert. ad ux. l. 2.

[l] *Jussus parentis præcedere debet.* Justin. inst. l. 1. tit. 10. de nuptiis.

[m] *Non videri justum filium qui ex eo matrimonio natus est, cui Pater non consensit.* Paul. J. C. ff. de Stat. hominum.

[n] L. *si ut proponis.* 5. c. *de nuptiis.*

her Mother, not her about Marriage [o]. And the like consent of Parents is mentioned (as necessary to a Lawful Marriage among Christians,) by many of the Antients, who occasionally treat of this subject [p]: The famous Council of *Carthage* appointing that the Parents shall offer them to the Priest for to be given in Marriage [q]. Yea, the antient Canon-Law of the Greek Church, accounts all Marriages made by Children, being under the power of their Parents, and yet without their consent, to be no better than Fornication [r]; and the Persons making such Marriages, became liable to the Censures of the Church; yea, and the Priest who joyned them was to be suspended, as *Selden* out of *Photius* reports [s]. Nor were the Canons of the Western Church much milder in this point of old [t], although the Council of *Trent*, of late, ventures to declare that Marriages against the Parents will are valid [u], which is to give more encouragement to such kind of Conjunctions than Antiquity thought fit to do. And if we duly consider what great reason there was for the Antients to account such Marriages unlawful, we shall perceive there is good cause for our Church still to reckon the want of Parents consent among the Impediments of Marriage; for alas, how many young and indiscreet Per-

[o] Ἀλλὰ περὶ γάμου, τῇ μητρὶ διαλέγου, Clem. Al. Strom. 3.

[p] *Matrimonii — quod Pater rato habet.* Tert. ut supr. — *nisi à quibus custoditur uxor petatur, & à parentibus sponsetur.* Euarist. decret. Epist. 1. ap. Binium.

[q] Concil. 4. Carthag. Can. 13. An. 398.

[r] S. Basil. ad Amphiloc. can. 38. & 40. Mathæus Blastar. Syntag. lit. Γ. c. 8. ap. Bevereg. Tom. 2.

[s] Photius Patriar. Epist. ap. Selden Ux. Hebra. p. 244.

[t] Gratian. dist. 31. qu. 2. Tua Sanctitas. Burchard Tit. fœm. non consecr. c. 3.

[u] Concil. Trident. Sess. 24. Decret. de reform Matr. c. 1.

Perſons do ruin themſelves and their Poſterity by ſuch haſty Matches? How many wiſe and worthy Parents are grieved and abuſed by them? How many noble and antient Families deſtroyed? Let us conſider the cunning Impoſtors of thoſe of both Sexes, who lye in wait to deceive; and the eaſineſs and raſhneſs of raw Youths and ſimple Virgins; they are ſo ſoon deluded, when they have no better advice than from their own credulous fancy, and ſo irrecoverably made miſerable by ſuch a wretched and ſudden choice, that we muſt needs believe it exceeding neceſſary for theſe matters to be concluded by the counſel and aſſiſtance of thoſe of more judgment and experience, eſpecially of their Parents (if living) who are moſt of all concerned. And therefore the Church of *England* takes the beſt care imaginable, to prevent all Marriages that have not the Parents conſent, requiring an Oath in caſe of Licences, that they have obtained ſuch conſent, and ordering otherwiſe the aforeſaid Publication, that ſo the Parents who are unwilling, may forbid it before it be accompliſhed; and finally charging the Parties here to confeſs this among other Impediments, if they do know they want this neceſſary conſent of Parents; and if the Perſons ſhall by a wicked and obſtinate ſilence refuſe to acknowledge it, doubtleſs the Prieſt (if he have reaſon to believe the Parents are ignorant of, or unwilling to this Marriage,) ought ſtoutly to refuſe to joyn them, till they have reconciled their Parents to the Marriage; which if it were ſtrictly obſerved by all the Clergy, it would prevent many intolerable miſchiefs that do enſue upon deluded young Men and Women, upon abuſed Parents, and ſometimes upon the miſerable Poſterity then unborn, who live after to curſe thoſe that tyed their Parents together in ſuch unhallowed Bands. And yet we muſt not leave

leave this ſubject till we have admoniſhed the Parents not to abuſe this power, either by keeping their Children Unmarryed till they have paſt the flower of their Age, in which caſe the Civil Law allows them to chooſe for themſelves *, nor by forcing them to Marry deformed, vile, or odious Perſons, meerly to gain riches thereby; for millions of Gold and Silver cannot purchaſe one months content where there is no mutual affection, nor can a great Eſtate repay the grieved party for the many uncomfortable hours they muſt paſs in this unalterable Eſtate. It is a command of the great Father of Mankind, that "Parents do not provoke their Children un-"to wrath, *Epheſ.* vi. 4. and nothing can provoke them more juſtly, or more highly than ungrateful impoſitions of this kind, which make their whole lives uneaſie, and expoſe their ſouls to moſt dangerous temptations, it being uſual for thoſe who are Marryed where they love not, to love where they Marry not; which conſideration makes the *Gemara* of *Babylon* expound that precept, *Levit.* xix. 29. "Do not proſtitute thy "Daughter, by, Do not Marry her to an old Man; and though it be a great ſin in Children ſo Marryed, to take ſuch wicked courſes, and a mighty folly to revenge themſelves of others by damning their own ſouls; yet the Parents are not innocent, who gave the occaſion to this wickedneſs: Wherefore let Fathers and Mothers conſider that the condition of their Childrens whole future life, doth ſo much depend on their happy or unhappy Marriage, that when they are come to years of diſcretion, their own conſent is requiſite alſo *; and it is

* L. Filius 25. ff. de rit. nupt.

* *Nuſquam tamen libertas tam neceſſaria eſt quàm in matrimonio.* Quintil. declam. 257. *Affectus noſtri nobis non ſerviunt, non poteſt efficere imperio ut amem quem velis aut odrim — Cùm ergo quæratur mihi uxor ſocia thori, vitæ conſors, in omne ſeculum, mihi eligenda eſt.* id. declam. 376.

not lawful for the Parents to use a compulsive power, or to force them to Marry against their will; let them rather endeavour by prudent reason to win their Childrens good liking of their proposal, and let Children always esteem their Parents judgment and experience to be so far above their own, that they may not lightly refuse those whom they recommend, but study to love such as their prudent and affectionate Parents do offer to them, if there be no notorious exception; and then the Marriage will be most happy, when the Parents approve it and bless it, and the Children accept it and like it: And this may suffice for these Impediments.

§. 4. **For be ye well assured that so many as are coupled together otherwise than Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.**] We conclude this Charge with a weighty reason, why the Parties should now confess these Impediments, if any such be in their present case, *viz.* because to make a Marriage in cases forbidden by God, is to make an unlawful Marriage, which can never expect a Blessing on it. The Church hath taken this from the words of those two eminent Fathers S. *Ambrose* and S. *Hierome*, who positively affirm, "That Matrimony which is "made contrary to the Law of "God, and the Precepts of Christ, "ought not to be called or accoun-"ted lawful Matrimony, but ra-"ther Adultery [y]. Have we not great reason therefore to lay this strict injunction on the Parties, to prevent their running upon so desperate a sin as the making a Marriage contrary to Gods Law; where-

[y] *Illud enim non debet imputari matrimonium, quod extra legem Dei fit.* Ambros. Com. in 7. Cor. *Quod secundum Christi præcepta non conjungitur, non rite conjugium appellari potest, sed magis adulterium.* Hieron. in Ephes. v. Tom. 6. p. 422.

whereby they would profane this holy Rite, and put a direct affront upon the Divine Majeſty, who was the Author thereof? for what is more abſurd and impudent than to call upon God to bleſs that Marriage which is made contrary to his Holy Laws? And what is more miſerable than to baniſh him from being preſent at our Nuptials, without whoſe bleſſing they cannot proſper? Yet who can expect he will be preſent at a forbidden Marriage? The abuſed Miniſter may perform the outward part, but his great Maſter who knows the ſecrets of all hearts, and diſcerns the concealed Impediments, will not compleat it by his Bleſſing, but will call the Parties at the laſt and dreadful day to his Bar, to anſwer this open contempt of his Commandments: So that though the Matrimony paſs for valid in *Foro Soli* [2], yet it is accurſed and condemned in *Foro Cœli*: And me-thinks whoſoever duly conſidders this, will tremble to tye themſelves in ſuch inauſpicious bands; and though their fancy or their carnal deſires do tempt them to conceal thoſe things which would be Impediments to their preſent Conjunction; yet I hope their fear of God's wrath and dreadful judgment will ſway more to perſwade them to a free confeſſion now, before the miſchief be paſt cure: If God have forbidden the Banns, they muſt go no further, for it is infinitely better to want their maginary ſatisfactions in this unlawful confederation, than to buy them at the price of God's heavy Curſe and eternal Diſpleaſure.

[2] *Matrimonia quædam jure non contrahi, ſed tamen contracta non ſolvi*, dicit Paulus Jur. conſ. ſent. l. 2. tit. 19.

PARTITION II.

Of the Solemnization, or the Marriage it ſelf.

SECTION I.

Of the asking their mutual Conſent.

§. 1. HE way being made plain, and all impediments removed by theſe Preliminary diſcourſes, we may now ſafely proceed to the Conſummation of the Marriage, which the Church appoints ſhall be done by a ſolemn Compact, attended with Prayers and Bleſſings; for Matrimony is both a Solemn Covenant, and a Religious action. 1. As it is a Covenant, it is made with all the requiſites of other Contracts, 1. By declaring their mutual conſent; 2. By ſignificant ſigns; 3. By mutual ſtipulation; 4. By the giving and receiving a pledge. 2. As it is a Religious action, there is added, 1. A Prayer for a Bleſſing on it, 2. A Declaration of its Author, 3. A Publication of its Validity, 4. A Bleſſing given to it: All which being ſo proper to the occaſion, and ſo fit to be underſtood

derstood by all that are to enter into this holy Estate, shall be discoursed on in order.

§. 2. In all voluntary Confederations, the explicite consent of both Parties is absolutely necessary, especially in this of Marriage, which being of so great concernment to those who undertake it, ought not to be performed without their own free consent; whereupon Matrimony it self is defined by the Canonists to be "the consenting of two persons to an inseparable state of life; and as well the Civil as the Canon Law, declares that "the consent of the Parties is the main thing [a], nor is the Marriage good without it [b]; which is so rational an assertion, that upon this account it hath been observed in all ages and places, to ask the Parties consent before the Marriage was agreed on; even as *Rebekahs* Friends asked her if she would go to be *Isaac*'s Wife, *Gen.* xxiv. 58. and the like custom is alluded to in other places of holy Scripture; and it is evident that such a form as this of ours, was used among the antient Romans in their firmest kind of Matrimony, which they called Coemption; the order of which we learn from *Boethius*, who saith) "Coemption was performed with certain Solemnities, and therein they did mutually interrogate each other; the Man thus, Whether the Woman would be to "him the Mother of his Family; she answered, I will. And then the Woman asked him thus, "Whether he "would be to her the Father of her "Family; and he answered, I will [c].

[a] *Nuptias non concubitus sed consensus facit.* Ulp. reg. jur. l. 31. *Sufficiat solus consensus illorum de quorum conjunctionibus agitur.* Clem. 3. Extra. c. tuæ de sponsa.

[b] Decretal. Gregor. l. 4. de Sponsa. & Matrim. Tit. 1. cap. 13.

[c] Boeth. l. 2. commentar. ad Topic. Ciceron. vide item Al. ab Alexandro Gen. dier. l. 2. cap. 5.

Where-

Whereupon they became Man and Wife. Which being the most regular form of Marriage used in the Roman Empire when Christianity was first planted, doubtless they adopted this rational custom into their Offices; for all Christians do observe these kind of Interrogations; and though *Polydore Virgil* saith, that in *Italy* the Consent is asked by some grave By-stander [d]; yet in the Roman Offices which we have seen, and also in those of the Greek Church [e], it is ordered that the Priest shall ask the question, that so their Declaration may be more Solemn when it is made in the Presence of God, and to his deputed Servant. As for the particular form now to be considered, it is an enquiry whether the Parties do consent: 1. To the Person [*Wilt thou have this Woman*] or [*this Man*]. 2. To the manner of having [*to thy wedded Wife*] or [*Husband*]. 3. To the end of this Covenant [*to live together after Gods Ordinance in the holy estate of Matrimony.*] 4. To the duties annexed thereunto, on the Man's part, [*Wilt thou love her, comfort her*, &c.] On the Womans part, [*Wilt thou obey him, serve him*, &c.] 5. All this is ratified by the express consent of each Party in these words, [*I will*], all which will be illustrated briefly by the following discourse.

[d] *Apud Italos vir ætate gravis interrogat virum & fœminam num alter alteri velit nubere.* Polyd. Virg. de invent. rerum, l. 5. c. 5.

[e] Ὁ ἱερεὺς ἐρωτᾷ αὐτοὺς εἰ ἐκ θελήματος αὐτῶν βούλονται συναφθῆναι. Euch. not. ad offic. sponsal. p. 384.

§. 3. N. Wilt thou have this Woman to thy wedded Wife, to live together after God's Ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in Sickness and in Health, and forsaking all other, keep thee only unto her so long as ye both shall live?]

We do not imitate the Superſtition of the old Romans, who thought it unlucky to expreſs the Names of the Bridegroom or Spouſe in this Covenant, and therefore called the one *Cajus*, the other *Caja*, as a good Omen of a fortunate Match [f], becauſe of the happy Marriage of *Caja Cæcilia*, the Wife of *Tarquinius Priſcus* King of *Rome*; but we call them both by their own Names to excite their attention, and to ſummon them to conſider what is now ſaid unto them; for, that they may never hereafter pretend ignorance, in reſpect of any part of this Covenant now to be made; we reckon up all the particulars thereof: *Firſt*, That they may not afterwards take exceptions at the Perſon, we now demonſtrate the Party to them [*this Woman*] or [*this Man*] that is, this is ſhe, or he, whom you have choſen, and though there may be ſome others Fairer, or Nobler, Wiſer, or Richer, *&c.* yet this Perſon is to be your Wife or Husband; and can you be ſo content? if not, make your exceptions now, or elſe declare your choice of this Man, or this Woman. *Secondly*, Conſider in what nature you are to take this Perſon, not as a Concubine, nor a Slave, *&c.* but as a [*wedded Wife*,] that is, as a Sharer in all your comforts, a Partner in whatſoever you enjoy, a Companion in all conditions, from whom you can never be abſolutely ſeparated while you both live: if the Compact were not of this nature, it might be made with leſs Solemnity; but a Wife is a ſerious name [g], and to take a Perſon as ſuch, ought to be done very conſiderately; the like may be ſaid as to the Womans taking a Man to be her [*wedded Husband*]. *Thirdly*, to prevent all future

[f] Al. ab Alex. l. 2. c. 5. Cicero Orat. pro Murænâ. Quintilian lib. 1. c. 7. Epitome Valer. Max. l. 19.

[g] *Uxor iſt dignitatis nomen non voluptatis.* Spartianus in Ælio Vero.

ture objections againſt the ſtate of Matrimony, and the end thereof, the Parties are further told, they are to take each other to the end they may [*live together after God's Ordinance*] in this holy Eſtate: Now God hath ordained in the general, that "a Man ſhall leave "Father and Mother, and cleave to his Wife, *Gen.* ii. 24. *Matth.* xix. 5. ſo that they muſt now reſolve upon a religious Cohabitation, nor muſt there be any ſeparation of Houſes, Tables, or Bed, unleſs by mutual conſent, and on pious and neceſſary accounts. *Fourthly*, Here is a more particular enumeration of the Duties annexed to this Eſtate; and firſt of thoſe on the Husbands part, who muſt here conſent to them every one, before he can have this Woman to his Wife. 1. That he will *Love* her, as God expreſly commands, *Epheſ.* v. 25. *Coloſ.* iii. 19. and this ſtands in the firſt place, becauſe if the Man have this true affection to his Wife, he will with eaſe and delight perform all other duties to her, it being no burden to do good offices to thoſe we do ſincerely love. 2. That he will *Comfort* her, which is required alſo in Scripture, *Epheſ.* v. 29. where the Husband is enjoyned [*to Cheriſh*] his Wife, that is, to ſpeak kindly to her, and to ſupport her under all thoſe infirmities and ſorrows to which this tender Sex is liable. 3. That he will *Honour* her, which is alſo directly commanded by Almighty God, 1 *Pet.* iii. 7. and though the Wife be the weaker Veſſel, ſhe muſt not be deſpiſed for thoſe unavoidable weakneſſes which God hath annexed unto her Conſtitution, but rather reſpected for her uſefulneſs in order to our comfortable being at preſent, and the future propagation of Man-kind. 4. He muſt conſent to *Keep her* in *Sickneſs* and in *Health*, which in S. *Paul's* phraſe, is to "nouriſh her, *Epheſ.* v. 29. and in the old Law the Husband is commanded to give his Wife "Food

and

"and Rayment, *Exod.* xxi. 10. and this not only in Health when she can assist us, but also in Sickness, for then she hath most need of succour. *Solomon* saith "A "Friend loveth at all times, and a Brother is born for "Adversity, *Prov.* xvii. 17. Now the Husband ought to be the truest Friend, and the neareſt Relation to his Wife, that hath forsaken all for him; and it would be barbarous and inhumane to think her a burden in Sickness, who was assistant to him in her Health, and will be so again if God restore her; who can soon change the Scene, and lay the unkind Husband upon the Bed of Sickness, leaving him to be neglected by his restored Wife, that he may feel the sharpness of his former cruelty: We Marry not only for a pleasant Companion in health, but a succour and an helper in time of sickness; and as we may need such relief our selves, we must give it to our Relative in like affliction. The old Germans were wont to give such an admonition to the Wife, as we do here to both Parties, that so they might not murmur afterwards to be assistant to each other in their several necessities [b], that being one main end of their coming together. 5. He must consent to be faithful to her, [*and forsaking all other, keep him only to her so long as they both shall live*] which excellent sentence is here placed to prevent those three mischievous destroyers of holy Marriage, Adultery, Polygamy, and Divorce. The first words exclude *Adultery*, in that the Man here (and the Woman afterwards,) consents, [*to forsake all other*] that is, to commit no Adultery, the very name whereof implies, the going (*ad alteram*) to another; a sin so horrid in it self, that God hath one peculiar Commandment to restrain it,

[b] *Ipsis incipientis Matrimonii auspiciis, admonetur venire se laborum periculorumque sociam.* Tacitus de mor. German.

it, and ſo contrary to this holy Vow, that *Conſtantine* calls the Committers of it, the Sacrilegious Profaners of Marriage [1]. And *Solomon* deſcribes the Adultereſs to be one "that forſakes the guide of her youth, and "forgets the Covenant of her God, *Prov.* ii. 17. The next words cut off all pretences to *Polygamy*, ſince the Husband here conſents [*to keep him only to her*,] for the Chriſtian Church hath always eſteemed it unlawful to have any more Wives than one; and Polygamy was ever accounted as contrary to the nature, and oppoſite to the ends of Marriage, as Adultery it ſelf; ſo that they who will not be content with one lawful Wife, can have none at all; but of this largely before, *Partit.* I. *Sect.* ii. §. 3. The laſt words ſeem to take away all poſſibility of abſolute and final Divorce in Marriage rightly made, ſince they conſent never to take any other [*ſo long as they both ſhall live*] ſo that if they ſhould be parted for juſt cauſes as to Cohabitation, yet they conſent to be contented without any other Wife or Husband, during their joynt lives. For though Divorces were uſed by the Jews in imitation of the barbarous Gentiles, yet God (ſaith S. *Aug.*) never liked it, He permitted the Divorce, but commanded no more but only (that if they would needs do it) they ſhould do it ſolemnly by giving them a Bill. And *Malachy* ſaith plainly, that God hated putting away their Wives, *chap.* ii. 14. and our Saviour intimates as much, *Matth.* xix. S. *Paul* alſo ſaith, the Woman is bound by the Law to her Husband, ſo long as he liveth, *Rom.* vii. 2. and that ſhe is an Adultereſs if ſhe be Marryed to another Man during his life: And the ſame Apoſtle ſaith it is the Lords Command, "Let not the Wife "depart from her Husband, but if ſhe depart, let her "remain

[1] Conſtantin. M. l. 30. ad leg. Jul. de adult. & ſtupr.

"remain Unmarryed, or be reconciled to her Husband, 1 *Cor.* vii. 10, 11. But of this more hereafter; only at present let us remark that there is good reason why this Covenant should be made so strictly, because it must endure till death; and also to make the conditions of it so plain, that if they like not each other on these terms, they may now desist: And thus much for the common duties of both, and those in special belonging to the Husband.

§. 4. N. **Wilt thou have this Man to thy wedded Husband — wilt thou Obey him, Serve him,** &c.] There is no difference in the duties, and consequently in the terms of the Covenant, between the Man and his Wife, but only that the Woman is obliged [*to obey and serve*] her Husband; which difference is not of our devising, but ordered by God himself, who in those places of Scripture, where he enjoyns men to love their Wives, commands the Wives to be subject and obedient to their own Husbands, *Ephes.* v.22.24. *Colos.* iii. 18. *Titus* ii. 5. 1 *Pet.* iii. 1. 5. as shall be more fully manifested afterwards, *Part.* III. *Sect.* iii. §. 5, 6, 7. In the mean time we ought not to omit this condition on the Wives part, which God is pleased to require, and Nature admonisheth them to observe as being the weaker Sex; the rules also of Society make it necessary, for equality breeds contention [k], and there must be one of the two, Superior, or else both would strive perpetually for the dominion. Wherefore not only the Laws of God, but the Wisdom of all Nations hath given the Superiority to the Husband [l]. And among the Romans it was determined by Law, that the Wife should be subject

[k] Εἰκότως ὑποτέτακται τῷ ἀνδρὶ ἡ γυνὴ, ἡ δὲ ἰσοτιμία μαχὴν ποιεῖ. Chrys. ad 1 Cor. xi. 3.

[l] *Inferior matrona suo sit, Prisce, marito: Non aliter fiunt fœmina virque pares.* Martial. Ep. l. 8.

ject to her Husband [m], and call him her Lord [n]. And yet though it be ſo certain from Reaſon and Authority, that the Wife ought to obey her Husband, ſhe cannot juſtly complain; becauſe this Obedience and Service is not that of a Slave, but that of a Friend and a Companion, according as *Valerius* in *Livy* explains it: "The Husbands ought (ſaith he) to "have their Wives under their power, to protect them, "not to enſlave them, and they ought rather to de-"ſire to be called Fathers than Maſters. It is *Philo*'s note alſo, that *Adam* ſaid not to God, "The Woman "thou gaveſt to be under me, but "to be with me [o]; To intimate, that the Wife is to be treated as a Friend not ruled rigorouſly like a Servant; and *Cicero* relates [p], that the Romans had a peculiar Magiſtrate to take care that Men did not abuſe this power, but that they ſhould rule over their Wives with all gentleneſs. And ſurely it is a greater crime in Chriſtians to be cruel and auſtere towards them, who know not only that they are made of the ſame fleſh with themſelves, but endued with the ſame rational ſoul, redeemed by the ſame Lord, and Heirs together with them of the ſame Grace and Glory, 1 *Pet.* iii. 7. Wherefore Women may and ought to ſubmit to all that Obedience which the Goſpel requires of them, nor have they any reaſon to complain with *Medea*, that they are ſold to be Slaves with their own Money [q], (which S. *Ambroſe* urgeth, to perſwade his Virgins not to Marry [r],) becauſe there is really no Slavery in this Obedience, which

[m] Ulpian. L. alia. 14. D. ſolut. Matrimon.

[n] L. ea quæ. 57. D. de donat. inter virum & ux. Itemque Servius ad l. 4. Æneid.

[o] Εὖ, τὸ μὴ φάναι, ἢ γυνὴ ἵν' ἔδωκας ἐμοὶ, ἀλλὰ μετ' ἐμοῦ. Phil. in Gen. ii. 12.

[p] Cicero de Repub. l. 4.

[q] Euripides in Mede. ap. Hotman. p. 302.

[r] *Quæ nupſerit ad ſervitutem, ſuâ pecuniâ venditur.* Ambroſ. exhort. ad Virgin.

ſprings

springs from Love to their Husbands, and is paid in respect to the dignity of the nobler Sex, and in requital for that protection which the weaker Sex both needs and enjoys in this holy Estate: And the obedient Wife finds it is her Interest as well as her Duty, to be thus observant, because thereby she gains so much love and respect from her Husband, that he can deny her no reasonable request; which was wisely signified by a great and excellent Man of our own Nation, who chose for the Motto of his Wedding Ring [*Parendo Imperes*] By obeying you may bear rule; for it is evident, that by performing their Husbands will, they oblige him to grant them their own desire; and therefore *Verrius Flaccus*, in *Macrobius*, saith, the Roman Ladies did the next day after their Nuptials, Sacrifice to "the Married Womans "freedom [f], as then beginning to enter upon an auspicious kind of liberty: All which doth manifest, that it is not only an impious contempt of Divine Authority, but egregious pride and folly for any Women to refuse to promise, or to pay this generous Obedience to their Husbands, which is their great advantage, if they have wisdom to understand, and skill to manage it aright.

[f] Macrob. Saturnal. l. 5. cap. 15.

§. 5. *Answ.* I will.] The whole matter being thus plainly propounded to each party, the Answer must not be sudden, for they must seriously consider whether they have any objections against the Person, the state of life, or the duties thereto annexed; they must think whether they can Love them, and only them, and that in all estates and always: These things should have been considered before, for hasty Choices make long Repentance: It was for this reason that God commanded the Jewish Souldier, who should desire to take

take a Beautiful Captive to his Wife, not to Marry her preſently, but to cauſe her to ſhave her head, and ſuffer her nails to grow, and to put on mourning for a whole month, *Deut.* xxi. 12, 13. That ſo when ſhe was ſtript of all her natural and artificial Ornaments, and he had ſo much time to conſider, he might poſſibly change his mind, and not Marry a Heathen and a Slave. And if theſe Parties have conſidered this matter as long, then their anſwer will be more eaſie, and upon better grounds; if not, 'tis now almoſt too late, and yet they may ſtill repent before they have openly declared their conſent in theſe ſolemn words, [*I will*] which are the proper words that oblige in Compacts, as the famous *Juſtinian* notes [t]: Wherefore, after we have once pronounced theſe words, we are then bound to make good our promiſe; and if we ſtart back from it, we ſhall have as many Witneſſes of our falſhood, as there are perſons preſent at this Solemnity, *viz.* God, and his holy Angels; the Miniſter, and all the Congregation, in reſpect to which Venerable preſence, we muſt ſpeak theſe words with all deliberate gravity, and make them good with all poſſible ſincerity.

[t] *Verbis obligatio contrahitur ex interrogatione & reſponſione, cum quid dari fierive nobis ſtipulamur*——*In hâc re olim talia verba tradita fuerunt.* Spondes? ſpondeo? Promittis? promitto. Facies? faciam. Inſtitut. l. 3. de verb. oblig. Tit. 16.

SECT.

SECTION II.

Of the mutual Stipulation.

§. 1. BEfore we come to treat of the Stipulation it ſelf, there are two remarkable Ceremonies, which being very ſignificant, muſt not be paſſed by; and yet ſince they are only deſigned for the more ſolemn making this principal part of the Covenant, we will not make them a diſtinct Section, but diſcourſe of them as the actions intended to ſignifie what is there declared in words. *Firſt*, It is required that [*the Father, or ſome Friend in his ſtead, do give the Woman to be Married to this Man*]: The Antiquity of which Rite is evident from that phraſe ſo often uſed in holy Scripture, of "giving one their Daughter to "Wife *", and the Marriage of Females is there called, "giving in Marriage †; which may be eſpecially obſerved in *Luk.* xvii. 27. where the Marriage of the Mens part is expreſſed by theſe words, [*They Married,*] on the Womens part thus, [*They were given in Marriage.*] And that the Primitive Chriſtians did ſtrictly obſerve this cuſtom, *viz.* for the Parents or Friends of the Bride to offer her to the Prieſt to be bleſſed, was proved before, *Introduct.* §. 2. and may be further confirmed from S. *Auſtin* ×, and others, if there were occaſion; but indeed the Nations who were not Chri-

* Gen. xxix. 19. & xxxiv. 16. Joſ. xv. 16. 1 Sam. xvii. 25.

† 1 Cor. vii. 38. Pſal. lxxviii. 64. *&c.*

× *Sponſæ à patre tradenda.* Aug. de Geneſ. ad lit. lib. xi. c. 41.

Christian used this very Ceremony also, as is attested by *Cicero* [y], and *Apuleius*, who saith he Married *Pudentilla* by the Authority and consent of *Cassius Longinus* her Tutor [z]. So that the Orator proves the Marriage of *Valeria* to *Sestilius* to have been illegal for want of her Tutors consent [a]; which person that so gave a Woman in Marriage, was by the *Romans* called *Auspex*, or *Auctor* [b], as being the Authorizer of the Nuptials; and when they would describe an evil and wicked Marriage, they call it, *Inauspicatum*, an Inauspicious Match, which wanted this necessary Ceremony of one to give the Bride. Wherefore *Nero* designing to use all the formalities of Law in the Marriage of his *Sporus*, made *Tigellinus* give *Sporus* to him, as the Law enjoyned, saith the Historian [c]. So that it appears, the Custom is both antient and universal; wherefore we will next enquire into the reasons thereof. 1. The Judicious *Hooker* thinks it is designed to signifie the Imbecillity of the Female Sex; for which cause, among the *Romans*, their Women were in perpetual Tutelage, and none of their acts were judged warrantable without the Authority of their Tutors, as he Learnedly proves out of *Livy*, *Cicero*, *Boethius*, &c. *Eccles. Pol. l.* 5. §. 73. and therefore in so Solemn a matter as this of Marriage, no wonder if they were not allowed to act but by the Licence and Interposition of a Curator. To this I may add some other reasons, *viz.* 2. This giving of the Woman, may be to signifie the full & free consent of her Parents and Friends, which we have before proved to be necessary to make the Mar-

[y] Cicer. Orat. pro Flac.

[z] Apulei. Apol. 2. pro seip.

[a] Cicero orat. pro Flac.

[b] *Nubit genero socrus nullis auspicibus, nullis Auctoribus.* Cicer. pro Cluentio.

[c] Ἐκδόντος αὐτὸν τοῦ τε Τιγελλίνου ὥσπερ ὁ νόμος ἐκέλευε. Xiphilinus.

riage exactly legal and good. 3. It may have respect to the old Rite of Manumission and Emancipation, wherein the Person formerly in the power of another, was delivered up, and given out of his hand, and thereby became free [d]; so that the Woman who hath hitherto been under the power of her Parent, who now Manumits her, and delivers her out of his hand, is thereby set at liberty, and consequently enabled to make a valid stipulation, and to covenant in her own name. 4. S. *Ambrose* adds another ingenious reason why the Woman is thus given by her Father, "because it becomes not Virgin modesty to choose a Husband—she refers the "choice to her Parents, lest she should seem to be full of "wanton desires, if she should challenge the disposal of "her self in Marriage; and it is more fit she should be desired by her Husband, than that "she should seem to desire an Husband [e]. The Woman therefore being thus given in Marriage, seems to follow her Parents commands rather than her own inclinations; for which cause, among the Nuptial Rites of *Rome*, it was observed that the Bride was to be taken by a kind of violence from off her Mothers knees [f]. And again, that she should stand still at her Husbands door, and not go in willingly, but be carried into his House by force [g], which like this Rite were intended to declare the modesty of the Female Sex.

[d] *Manumissio*] *de manu missio.* i. e. *datio potestatis: nam quamdiu quis in servitute est, manui & potestati suppositus est.* Ulp. ff. l. 1. Tit. 1. §. 4.

[e] Ambros. de Abraham. lib. 1. p. 241.

[f] *Qui socios legere & gremiis abducere pactas.* Virg. x. Æneid. *De hoc ritu vide item* Festum & Plut. in Problem.

[g] Τὴν γαμουμένην οὐκ ἐῶσιν ὑπερβῆναι τὴν οὖδον τῆς οἰκίας, ἀλλ' ὑπεραίρουσιν αἱ προπέμποντες. Plut. in Problem.

§. 2. The

§. 2. The *second* Ceremony is, *The joyning of Hands*, which is so naturally significant of Contracting Friendship, and making Covenants, that the Hebrew phrase for such Contracting is, "*The giving of the hand* [h], and "*to joyn hands*, is usually put for to make a Covenant, 2 *King*. x. 15. *Prov*. xi. 21. but the right hand is of most special use herein, for that hath been accounted Sacred among all Nations, because it is used to confirm all sorts of promises and compacts [i]; whence *Cicero* calls it the witness of our Faith [k]: And some do expound the Apostles phrase of "giving him "the right hand of fellowship, *Gal*. ii. 9. to be their offering to him their right hands, in token of receiving him into their Fellowship and Society, and to declare they would admit him into their Communion [l]. The joyning right hands therefore being used in all Covenants, no wonder if it be generally observed in this most solemn Covenant of Matrimony. Among the *Persians* and *Assyrians*, the Parties taking each other by the right hand, was the way of making their Marriages [m]. And as well the Father's giving, as the joyning of hands in Marriage, appears to have been the Jewish custom from that of *Tobit*, vii. 13. where *Raguel* calleth his Daughter *Sarah*, and taking her by the hand, gave her into the hand of *Tobias* to be his Wife. Nor is any thing more evident, than that the *Romans* used the same

[h] Levit. vi. 2. C. P. *Societatem manûs*. Lxx. περὶ κοινωνίας. Schol. ἐν πιστώσει χειρός. Drus. vide Threu. v. 6.

[i] *Est quoque in dextris religio, eam porrigimus si quid datâ fide futurum pollicemur*. Al. ab Alex. gen. dier. 2. 19.

[k] *Dextræ quæ fidei testes esse solebant*. Cicero. & Virg.—*En dextra fidesque*.

[l] Δεξιὰς ἔδωκαν, τοῦτέστι συνεφώνησαν καὶ κοινωνοὺς ἡμᾶς ἐποιήσαντο. Theophyl. in locum.

[m] *Persæ autem & Assyrii acceptâ invicemque datâ dextrâ fœdus matrimonii ineunt*. Al. ab Alex. lib. 2. c. 5. Xenophon Cyropæd. lib. 8.

joyning of hands in their Nuptial Rites; whence *Virgil* calls making a Marriage, "the giving the right hand [n]; and the phrase commonly used for a Womans Marriage among them, is, "*In manum convenire*, which we may expound, the making a Covenant in his hand [o]. It seems also to have been in use among the Christians in the Apostles days, and it is believed S. *Paul* alludes to this custom, when he saith, "I have espoused you to "one Husband, that I may present "you as a chaste Virgin to Christ, 1 *Cor.* xi. 2. [p]. And doubtless it was very early observed in the Primitive Church, for the Priest to joyn the right hands of those that were to be Married, as might be proved from many Authors, but that of *Greg. Nazianzen* is most full and plain, who speaking of young People to be Married, saith, "I put their "right hands together, and joyn "them both to God's right hand [q]. And since the Priest is God's representative, therefore they thought his joyning their hands in God's Name, did signifie that God was the Author of this Conjunction: Hence it is that both in the Offices of the Eastern and Western Church, the Priest is ordered to joyn their right hands together, and to put them into each others hand [r]; not only the Woman into the hand of the Man, but the Man into the hand of the Woman; that each may confirm this Covenant to the other, and that it may

[n] *Dotalesque tuæ Tyrios permittere dextræ.* Æn. 4. *Quid est enim aliud permittere dextræ quàm in manum convenire?* Serv. in locum.

[o] *Recedebant autem à Tutoris potestate quæ in manum convenissent.* Boeth. in Topic. Ciceron.

[p] Παρασῆσαι, *hic est in manus tradere, quomodo pacta viro traditur.* Grot.

[q] Καὶ δὴ Νέων τὰς δεξιὰς ἀλλήλαις ἐμβάλλω καὶ ἀμφοτέρας τῇ τοῦ Θεοῦ. Nazian. ad Anys. ep. 57.

[r] Ὁ ἱερεὺς συμπλέκει τὰς δεξιὰς τῶν νυμφίων. Symeon Thessal. in Eucholog. pag. 399. *Et teneat eam per manum suam dextram in manu suâ dextrâ.* Rubric. offic. spons. in Manual. Sarisb. An. 1555.

may be evidenced that from henceforth they have not power over their own bodies, as S. *Paul* affirms, 1 *Cor.* vii. 4. but are mutually in one anothers power, and under very great obligations to be faithful. Thus we ſee that our Church in this rite, hath the conſent of Jews and Gentiles, and the Chriſtians of all Ages and places; and that the intent of this joyning right hands, is here and every where intended to ſignifie that they do give their inviolable promiſe of fidelity to each other; and yet withal they may learn from hence to joyn their hands in helping one another, and in promoting their common good; as alſo that they do defend each other to their power, and eſteem themſelves as entred into the ſtricteſt league of Friendſhip and Society with one another, ſo as to have the ſame deſigns, and the ſame intereſt: And finally, ſince they receive each other from the hand of the Miniſter, they ſhould take each other from him, as in God's ſtead, accounting this Wife or Husband, ſo received, as a gift given them by God himſelf, the Auſpicious Author of all Holy Nuptials.

§. 3. We proceed now to the more general conſideration of **The mutual Stipulation**: Concerning which we are to note, that as Marriage is the moſt Solemn of all Covenants, ſo it ought to be made in the moſt exact manner; and accordingly the Church not only appoints the former general declaration of the Parties conſent, but orders they ſhall make this ſacred Compact with their own mouths, and particularly repeat all that to which they gave their conſent in general before, which I therefore call *the mutual Stipulation*; but if we deſire a cloſer reaſon, why this is ſuperadded to the former, I ſhall humbly offer my own conjecture, and confirm it ſo as to give ſome conſiderable light to this matter: I ſuppoſe therefore that the former *Declaration* of Conſent is the Remains of the antient form of Eſpouſals, and this Stipulation is

the proper form of Marriage, now, both comprized in one office; and the grounds of my opinion are these: It is well known, that of old the Espousals and the Marriage, not only among Jews, but Gentiles and Christians also, were two distinct things, performed with divers Rites, and at several times, the Espousals frequently preceding the Nuptials many moneths, if not years [r]. And as *Florentinus* defines them, were no more than "*the promise of future* "*Marriage*: These Espousals being usually made up by the Parents among themselves, and yet not without great solemnity, when the Parties did give their consent; however they had not possession of each other by this solemn promise, until the Celebration of the Nuptials, and then as the Learned *Selden* notes, both among Jews and Gentiles the Promises made at the Espousals were repeated again [t]. But among the Christians it was thought convenient that Espousals should not be left to be made in private as a meer Civil compact: whereupon it was ordered that these Contracts should be made in the presence of a Priest, who was to use proper forms of Prayer and Blessing for that occasion, as well as at the Nuptials afterwards; and hence it is that in the Greek Church there are two distinct Forms, the one of Espousals, the other of Marriage, as may be seen in the *Euchologion*; and these of old were used at several times, the Espousals many days, or weeks, or moneths, before the Marriage; howbeit, the Eastern Emperor *Leo*, Sirnamed *Philosophus*, considering how solemnly Espousals were blessed in God's Name, and how often this long deferring of Nuptials caused the Espoused Parties to forsake one another, to the great affront of God, and the

[r] *Sponsalia sunt mentio & repromissio nuptiarum futurarum.* Florentin. L. 1. D. de Sponsal.

[t] Selden Uxor Hebra. lib. 2. cap. 26. p. 219.

the profanation of the holy Prayers used at their Espousals, did command by a special Edict that Espousals and Wedding should be performed both upon one day [u]. And though *Alexius Comnenus* endeavoured to restore the old custom, by ordaining "that holy Espousals should first be made with the usual "Prayers and Hymns——and after some space of time "were past, then they should proceed to Lawful Marriage, "and not perform two so different "things upon the same day and "hour †; yet it seems this Edict was not long observed, for *Goar* tells us, (and the present Rubric hints as much [x],) that the usual custom of the modern Greeks is, to use both Offices at the same time. As for the Western Church, there is not at this day any distinct Office for Espousals that I have seen, but it is very certain there was one of old, which sufficiently appears from the Laws of *Charles* the Great, who forbids the Marrying an Espoused Virgin to another Man, and saith, the violation of the Blessing given by the Priest in Espousals, is a kind of Sacriledge [y]. But in these parts of the World, the very thing of Espousals seems to have been laid aside for some Ages; or else to be turned into those Clandestine and illegal promises which rash young Men and Women (under Tutelage sometimes) make to one another; or at best, Espousals are now no more but those secular bargains about Portion and Joyntures, made between the Friends of each Parties: But since these all do want the religious confirmation of the Priests Prayers and

[u] Leo Philos. Imp. Novel. 74.

† Alex. Comnen. Novel de Sponsal. l. 2. Jur. Orient.

[x] Ἐι μὲν βούλονται ἐν τ' αὐτῷ στεφανωθῆναι. Rubric. ant. offic. Coronat. Euchol. p. 385.

[y] *Desponsatam alteri Puellam, alter ne accipiat in matrimonium omnibus modis inhibemus, quia illa benedictio quam nupturæ sacerdos imponit, sacrilegii cujusdam instar est, si ullâ transgressione violetur.* Carol. Mag. Franc. Leg. l. 1. cap. 163.

Bleſſing, therefore they are not properly Eſpouſals; nor will they be found any where unleſs it be in the former *Declaration* of the Parties Conſent; and truly it is very probable that in the Weſt as well as in the Eaſt, the cuſtom of making Eſpouſals and Nuptials at the ſame time, did long obtain; and at length it is likely occaſioned both Offices to be connected into one: So that the Declaration is the Remain of the Office of Eſpouſals, and this Stipulation is the Marriage properly ſo called; and I can confirm this conjecture by ſome conſiderable reaſons. 1. The different ſtile of theſe two forms, ſhews the former to be the Eſpouſals, and this the Marriage. That being in the future tenſe [*wilt thou have*, &c.] But this in the preſent tenſe [*I* N. *do take thee.*] Now the Schoolmen and Canoniſts do make a great difference between the Contract made "*in verbis de futuro*, and that which is made "*in verbis de præſenti*"[z]; by the firſt, that is by words in the future tenſe, they think no more but Eſpouſals are made; but Marriage can only (they ſay) be made by words in the preſent tenſe: Whereupon an Antient Canon of our own Nation forbids private Contracting of Marriage, and charges the Contractors not to uſe words of the Preſent Tenſe[a]; wherefore it is very likely the former Declaration in the Future Tenſe was the old form of Eſpouſals, and this Stipulation in the Preſent Tenſe the form of Marriage. 2. This may be further confirmed by obſerving that the former promiſe in the Future Tenſe, is made only in words without

[z] Decret. Gregor. l. 4. de Sponſal. & Matrim. Tit. 1. c. 15. *Qui promittit ſe aliquam in uxorem ducturum, nondum tam in uxorem duxit--- ergo aliud eſt per verba de futuro, aliud per verba de præſenti ſponſalia contrahere.* Pet. Lomb. l. 4. diſt. 28.

[a] *Nec de cætero fides detur alicui de matrimonio contrahendo niſi coram ſacerdote--ita quod nullatenus per verba de præſenti contrahant.* Conſtit. Ricardi Ep. Sarum, ap. Spelm. Concil. Tom. 2. An. Dom. 1217.

out any Ceremony or ſignificant Rite accompanying, as Eſpouſals of old were made; whereas this Mutual Stipulation is accompanyed with divers ſignificant Rites, ſuch as the delivering the Woman into the hand of her intended Husband; joyning of hands, &c. [b], which are the proper Ceremonies of Marriage; and the repeating the particulars of the Covenant promiſed at the Eſpouſals, being the cuſtom of all Nations, as was noted before, do make this to be very probable; We conclude therefore that this Stipulation is one of the moſt eſſential parts of this office, which ſhall ſuffice to note in general, and ſo we paſs to the more particular conſideration thereof.

[b] *Sponſalia verbis tantùm & promiſſione conſtant — at nuptiæ traditione & acceptione conſtant, hoc eſt, datione in manum.* Fran. Hotman de Sponſal. pag. 375.

§. 4. This Stipulation ſeems to have had its firſt original from the Marriages of the Antient *Romans*, who diſtinguiſhed between ſuch as were betrothed, and ſuch as by Stipulations were made their Wives [c]; for among them Eſpouſals were made only by general Promiſes, but the Nuptials were compleated by expreſs Stipulation, to confirm the preceding Contract [d]. And in the ſame manner have Marriages been made among us in *England* for divers Centuries, as may be ſeen in our old Rituals, and particularly in *Polydore Virgil* [e], who notes that this Stipulation was to be made in their own words; and the Canon Law declares it is neceſſary both Parties ſhould underſtand the words of this ſolemn Engage-

[c] *Habent pactas, habent ſperatas, habent interpoſitis ſtipulationibus ſponſas.* Arnob. adv. gent. lib. 4. p. 140.

[d] *Nulla ſtipulatio ſine præcedente pacto contrahitur.* L. 1. §. penult. D. de pact.

[e] *Apud Anglos ipſi pactum faciunt, Vir enim ita ait, Ego te mihi uxorem accipio; & illa, Ego te mihi maritum.* De invent. rer. lib. 5. c. 5.

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ment here made [f], which Decree did ſomewhat trouble our Engliſh Biſhops while the Roman Office was in uſe here, in regard the Adminiſtrations of that Church were all in Latine, which few Men and fewer Women underſtand; nor could they extricate themſelves until they were forced to turn this part of the Office into *Engliſh*, or *French* (then generally underſtood by all) and to order that the people ſhould be taught theſe in the vulgar tongues: hence is that old Canon, "We command that the Prieſts teach the Perſons to "be joyned this form of words in the French, or Engliſh "tongue; I *N.* take thee *N.* to my Wife; and I *N.* "take thee *N.* to my Husband, *&c.* for in theſe words "there is great force, and by them "Matrimony is made [g]: and accordingly this Stipulation was and is in Engliſh (among our Engliſh Papiſts) when all their Office beſides was in Latine; as if there were more neceſſity for the People to underſtand what they ſay to one another, than what they ſpeak to Almighty God. There are many ſolemn promiſes of Gratitude, Faith, and Obedience to God, in the Prayers of the Roman Maſs; and if it be Eſſential to a ſolemn promiſe, that it be underſtood by them who make it, then all theſe Devotions ought to be turned into the vulgar tongue as well as this Stipulation, which now being alone in Engliſh, ſerves to ſhame and condemn the reſt of their Latine Prayers, which they ſeem hereby to confeſs cannot be ſaid with underſtanding. We might here alſo reflect upon ſome of the ridiculous expreſſions of their old forms of Marriage; but ſince our Reformers have cut off theſe ſuperfluities, we ſhall leave the Romaniſts to their old *Mumpſimus*, and go on to obſerve that the parts of this Stipulation are almoſt the very ſame with the

[f] Decretal. Greg. l. 4. de Sponſal. & Matrim. Tit. 1. c. 7.

[g] Conſtit. Rieard. Epiſc. Sarum An. 1217. Spelm. Tom. 2.

the Declaration of consent which went before, since what they promised in the future tense before upon Interrogation, they now engage to in the present tense; so that here is also, 1. The Names of the Persons [I N. take thee N.] 2. The end for which this taking is intended [to my wedded Wife.] 3. The manner of taking, [to have and to hold.] 4. The circumstances with which it is attended, *viz.* 1. As to the beginning of this Compact [from this day forward.] 2. As to the continuance of it, engaging that whatever her estate be, in Mind, [for better for worse] in Goods, [for richer for poorer] in Body [in sickness and in health,] yet the duty shall be performed, [to love and to cherish.] 3. As to the duration of this Compact [till Death us do part.] 5. The rule by which this Compact is made, [according to Gods holy Ordinance.] 6. The pledge given to confirm it [and thereto I plight thee my Troth]: Of each of which we may here discourse more briefly, because we have partly considered divers of them before.

§. 5. I N. take thee N. to my wedded Wife [Husband] to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish [and to obey] till death us do part, according to God's holy Ordinance, and thereto I plight thee my Troth.] Our Lawyers tell us, that in a Deed by which an Estate is made over, there ought to be, 1. The Premises containing the names of the Persons, and of that which is to be conveyed. 2. The *Habendum & tenendum*. 3. The Limitations; and 4. The Sealing [h]. And this Compact seems to be drawn up by the very same rules:

[h] L. Coke on Littletons tenures, c. 1.

For the Husband first names himself, to shew it is his own voluntary act. Secondly, he specifies the individual

dual Perſon whom he hath choſen out of all Mankind, that he may never pretend to any other afterwards. Thirdly, he declares the end for which he takes her, *viz.* to be *his wedded Wife*; not as a Harlot or a Concubine, which our old Saxon Canons ſay are utterly prohibited to Chriſtians [1]; no, nor as a Slave or Servant, but as a Companion in this individual ſociety of life [k]. They take each other into this Eſtate, which doth equalize them who were never ſo unequal before, ſaving only the preheminence due to the nobler Sex: Wherefore they muſt never hereafter upbraid each other with the meanneſs of their extraction, education, or fortune, or expect any ſuperiority on that account, becauſe they have now made them their Yoke-fellows, and muſt treat them accordingly. Fourthly, The manner of taking is expreſſed in thoſe antient and authentick words [to have and to hold] which our famous *Littleton* ſaith are words of ſuch importance, that they may not be left out in the conveyance of Eſtates [l]. And they ought not to be omitted here, becauſe as S. *Paul* teacheth, The Man and Woman are now to put themſelves into the power and poſſeſſion of each other; ſo that after this Stipulation, "The Wife "hath not power of her own body, but the Husband; "and likewiſe alſo the Husband hath not power of his "own body, but the Wife, 1 *Cor.* vii. 4. Fifthly, The time of entring upon, and the term of enjoying this poſſeſſion is noted, which is to begin from this very Nuptial day, and ſo forward for every day after, during their mutual lives. And this alſo doth diſtinguiſh Marriage from

[1] *Temporibus Chriſtianis Concubinas habere, nunquam licuit, nunquam licet, nunquam licebit.* Excerp. Egbert. Can. 125. Spelm. T. 1.

[k] *Pudicitia eſt, Pater, eos magnificare qui nos ſortias ſumpſerunt ſibi.* Plaut. Sticho.

[l] A aver & tener. Littl. cap. 1. pag. 1. L. Coke. ib.

from Eſpouſals, which is only a promiſe of Marriage upon ſome day to come, which (as the Civilians ſay) only produceth an Obligation to a day; whereas theſe words make an actual Marriage juſt now, and produce a preſent Obligation from this very day, and a laſting one alſo, becauſe it is from hence forward, even to their lives end. 6. And leſt any inconveniencies appearing afterward, ſhould be alledged in order to the breaking this Sacred Contract, here is added a proteſtation that this Obligation ſhall ſtand in full force, notwithſtanding any future contingent or unexpected changes; which is deſigned to prevent that accurſed liberty of Divorce uſed among the Jews and Romans: The Jews were wont to put away their Wives for every cauſe, *Matth.* xix. 3. and *Joſephus* tells us, that he put away his own Wife becauſe he was not pleaſed with her manners; yea, *Rab. Akiba* had impiouſly affirmed it to be a ſufficient cauſe of Divorce, if another Woman were more gracious in a mans eyes. At *Rome* alſo, *Antonius* affirms, that *Cicero* put away his Wife only becauſe ſhe was old; nor would *P. Æmilius* give any other reaſon of his Divorce than this, That he beſt knew where his Shoe pincht him, as *Plutarch* relates. Now this barbarous cuſtom is ſo contrary to the nature of Marriage, and makes this holy Covenant ſo inſignificant, that it is neceſſary to take it wholly away in all Chriſtian Societies; which cannot be more effectually done, than by a particular recital of all the particulars which may be pretended as the cauſes of future diſlike. 1. They declare they take each other [**for better for worſe**] that is, howſoever their minds be qualified, or whatever their Manners ſhall be: We ought indeed to look very circumſpectly into this matter before we fix; and if we find the Perſon be fooliſh or angry, vicious or debauched, churliſh or proud, we may refuſe them and chooſe in ſome other place; but if our raſhneſs and impru-

prudence lead us into an evil choice, we cannot be allowed the liberty of changing or repentance, since no relation is, or ought to be dissolved by the evil manners of the Correlative. If our Father or our Master be an evil Man, he remains our Father and our Master still: and so it is in the case of an evil Husband or Wife; yea, even the more sober Jews and Heathens did advise Men not to use the liberties of Divorce then in fashion, meerly for the evil manners of their Yoke-fellow; it being recorded as the saying of *R. Sammea*, "That we must gnaw the bone "that falls to our lot; that is, be content with the Wife we have chosen. *Varro*'s counsel also is remarkable, who saith, "The faults of a Wife are to be taken away, or to "be born; he that can take them away, makes his Wife better; but he that bears them, makes himself better [m], which is evident in the example of *Socrates*, who was wont to say, "The peevish "carriage of his Wife at home did prepare him to bear "those affronts he met with abroad. And if a Christian meet with the like cross, he ought much more to submit to it, and endeavour to grow better by it, because we have not the like liberty of Divorce which Heathens had, and because we engage at our entrance into this Sacred League, that we will keep it inviolable, whether the Person prove better or worse: So that we have greater need to choose wisely than Heathens had; and if we do not, we must bear it patiently as the just punishment of our hasty folly. 2. They also take each other [for richer for poorer] that is, with respect to their outward Estate, whether it prove more or less; if one of the Parties shall be enriched by any new inheritance which descendeth to them, they must not despise the other, but chearfully allow them a share in this accession of fortune; and if by Violence or Fraud, or sad Accidents, the Estate of either Hus-

[m] Varro ap. Aulum Gell. Noct. Attic. lib. 1. cap. 17.

Husband or Wife ſhall be impaired, this muſt not make any abatement in their affections, who have promiſed to love each other in Poverty as well as in Riches. A good Man doth not Marry for Wealth but Virtue, and therefore the failures of outward Eſtate makes not his love to fail ſo long as his Relative retains her goodneſs and her piety. It is indeed, and always was the way of the world to aim eſpecially at Wives or Husbands with great Portions and Eſtates [n]; and if a rich Marriage were always a happy one, there might be reaſon to ſeek Riches in the firſt place; but alas, it is quite otherwiſe; for meaner men generally love their Wives with more ſincere and conſtant affections, than thoſe of greateſt Eſtate; and where there is much Money, the real love of the pretending *Inamorato* is intent upon that more than upon the Perſon by whom it muſt be obtained, who is courted more for her Appendages than her ſelf, and loved no longer than till ſhe have made him Maſter of her whole Fortune. And doubtleſs he or ſhe that gets many thouſands by Marrying a Perſon that they cannot love, or one that is vicious and ill-natured, would give a great part of their gains for the ſweet content which they enjoy that Marryed for Virtue and pure Love; but all their ſtore will not purchaſe them one moneths enjoyment of that kind of felicity. Since therefore Virtue and endeared Affections can make the meaneſt Marriage very comfortable, and mountains of treaſure where theſe are wanting, cannot render a Marriage eaſie or contented; we may juſtly affirm that Riches ought not to be the firſt nor principal thing in our aim, when we chooſe an Husband, or a Wife, but rather an honeſt extraction & virtuous Education, Piety and Modeſty, Integrity and a good Temper [o];

[n] *Protinus ad cenſum, de moribus ultima fiet Quæſtio* — Juvenal.

[o] *Dos eſt magna Parentum Virtus, & metuens alterius viri, Certo fœdere Caſtitas.* H. rat. Car. l. 3. od. 24.

we

we must choose one that we can love for themselves, if they were stript of all their accidental advantages; and then if there be any loss or abatement in the Fortune afterwards, it will not abate our affections and duty to each other, nor deprive us of the comfort and satisfaction we have in each other; we may be richer or poorer, but that will make no variation in our Love, if it were grounded upon the more lasting and noble foundations of internal goodness. However this part of the Stipulation doth oblige us to love and to cherish them we have chosen, whether they prove richer or poorer; this holy Covenant is to stand good whatsoever the Fortune shall fall out to be. 3. They take each other upon condition to love equally **[in sickness and in health.]** It is not only our Estates, but our Bodies also that are liable to casualties in this uncertain world; for we are both subject to a thousand infirmities, and though we be now in health, yet God can send sickness when he pleases, nor can we choose when or where, in what manner, or for how long we shall be thus afflicted. Sickness therefore being our misery, not our crime, it must not impair our Love, nor doth it invalidate our mutual Vows; we have more comfort when we are both in health, but if God denies that blessing, we must sympathize with one another in our afflictions, because we are now made one, and so we must be the Partners of each others sorrows, as well as of each others joys [p]. And where soever there is true Love, there will be a great compassion in the sufferings of so dear a Relative, and a most officious readiness to minister to the necessities of their calamitous estate; and all the trouble which seems to be in such attendances, is made easie by a sincere affection. *Dionysius* of

[p] *Nihil tam humanum est quàm fortuitis casibus mulieris, maritum; & uxorem viri particípem esse.* Ulpian. L. si cum dotem, §. si maritus. Ἐν χαιγῷ λύπης τ' ἠδονῆς τ' ἔχειν μέρος---- Eurip.

of *Alexandria* gives it as a Character of the Heathens inhumanity, that in time of Peſtilence they would caſt out their Wives or Husbands ſo ſoon as they were ſeized with that ſad diſtemper [q]. But God forbid Chriſtians ſhould be ſo barbarous: how much more noble was the Affection of *Dominicus Cataluſius*, Prince of *Lesbos*, whoſe Lady was ſo leprous, that ſhe was loathſome to all others, and yet he never would forſake her company? The Sickneſs it ſelf is a ſufficient preſſure, and had little need to be aggravated with the unkindneſs of that Perſon, from whom we may moſt juſtly expect our ſuccour; and if we were in the ſame condition, we ſhould take it heinouſly to be deſpiſed or deſerted; and by our Saviour's rule, *Matth.* vii. 12. "whatſoever we would have done to us, we muſt "do to others, eſpecially where the Perſon is a part of our ſelves. When *Dionyſius*, the *Sicilian* Tyrant, accuſed his Siſter *Theſea* of being privy to her Husbands eſcape; ſhe replyed, "That ſhe wondred he ſhould think her to "be of ſo baſe a mind as not to go along with her Hus- "band, and ſhare in all his ill fortune if ſhe had known of "his departure, *Erasm. Apoth.* l. 5. This promiſe makes it our duty, and love will make it our delight to partake of each others ſufferings and ſorrows. And therefore 7. The engagement is the ſame in all conditions, *viz.* [to love and to cheriſh] one another, for which we have the Command of God, *Epheſ.* v. 25. 29. and the example of Chriſt, who doth not caſt off his Spouſe, the Church, for her mean extraction, manifold defects, nor for her grievous infirmities, but makes her miſery the motive to his pity; and ſince we are one fleſh, we muſt obſerve that Men cheriſh and love their own fleſh, whether it be cloathed in Silk or in Rags, whether it be fair or foul, ſore or ſound; and ſo muſt the Husband and

[q] Euſeb. hiſtor. Eccleſ. lib. 7. cap. 20.

Wife have the ſame regard to each other, whatſoever accidental varieties may happen. 8. Here is the duration of this Sacred Contract [**till Death us do part,**] That is, this Bond of Matrimony being rightly entred into, can never be diſſolved ſo long as both parties live together: In ſome caſes there may be obtained a Sentence of ſeparation, *à thoro & menſâ*, from Bed and Board: But according to the rules of the Church of *England*, the Bond of Matrimony remains in force after ſuch ſeparation, whereupon our Canon enjoyns, "That in "all Sentences of Divorce, *à thoro & menſâ*, Bond be ta- "ken of the Parties for not Marrying again, during each "others life, *Can.* 107. which Canon is grounded upon the plain words of this Stipulation, wherein they ſolemnly promiſe each other, that nothing but Death ſhall part them: And if we do well conſider the words of our Saviour, we ſhall find this order of our Church to be grounded upon holy Scripture; for though the Jews allowed to Marry again after Divorce for Adultery, yet Jeſus correcting this cuſtom, ſaith, "whoſoever ſhall "put away his Wife, ſaving for the cauſe of Fornication, "cauſeth her to commit Adultery; and whoſoever ſhall "Marry her that is Divorced, committeth Adultery, *Matth.* v. 32. So that he allows Divorces in no cauſe but that of Fornication, (which is all that *Moſes* alſo permits under the name of uncleanneſs, *Deut.* xxiv. 1.) but in no caſe at all doth Chriſt allow Marriage after Divorce, calling it plainly Adultery; and in S. *Mark* (whoſe Goſpel we muſt grant to be true and perfect in all neceſſaries) Jeſus ſaith, "whoſoever ſhall put away his Wife, "and marry another, committeth Adultery againſt her, *Mark* x. ii. And though in S. *Matthew* xix. 9. we read, "whoſoever ſhall put away his Wife, except it be for For- "nication, and ſhall marry another, committeth "Adultery: We muſt expound that by the place pre-

preceding, *Matth.* v. 32. *viz.* That no man may put away his Wife, except for Fornication, and even then he may not Marry again; which is confirmed by the words of S. *Paul*, affirming "That ſhe who is Marryed to ano-"ther Man while her Husband liveth, is an Adultereſs, *viz.* becauſe "the Woman is bound by the Law to her "Husband ſo long as he liveth, *Rom.* vii. 2, 3. and ſpeaking of a Woman parted from her Husband, he ſaith in Chriſt's Name (that is according to his ſenſe declared in the Goſpel) "If ſhe depart, let her remain Unmarried, "or be reconciled to her Husband, 1 *Cor.* vii. 10, 11. And although the vile cuſtom of Marrying after Divorce, uſed among the Heathen Romans, could not ſuddenly be retrenched upon their Converſion to Chriſtianity, which makes ſome of the Imperial Laws to favour ſuch Conjunctions: Yet the Primitive Fathers, and Councils, (the beſt interpreters of Scripture, and the ſureſt witneſſes of the ſenſe of the Catholick Church) do generally condemn ſuch Marriages as Adulterous, ſo S. *Hierome* [r], S. *Chryſoſtom* [s], ſo S. *Ambroſe* [t], and S. *Auguſtine* [u], do determine this matter; and long before them, *Clemens Alexandrinus* †, and *Origen* [x], do utterly condemn ſuch as Marry again after Divorce. To all theſe we may add the Canons of the Apoſtles [y], and many authentick Canons of the Primitive Councils abroad, *viz.* that of *Arles* [z], and *Elliberis* [a], and the firſt Council of *Milevis* plainly affirms that it is the doctrine of Chriſt and his Apoſtles, that the Divorced ſhall remain Unmarried [b], and the ſame is decreed by the

[r] Hieron. Epitaph. Fabiol. Epiſt. 30. & in Matth. 19.

[s] Ap. Theoph. in loc. Matth.

[t] Comm. in. in Luc. 17.

[u] Aug. lib. de Conjug. ad Pollentium.

† Clem. Alex. Strom. 2.

[x] Origen hom. 7. in Matth.

[y] Apoſtol. Can. 48.

[z] Concil. Arelat. Can. 10.

[a] Concil. Elliber. Can. 8. 9.

[b] Concil. Milevitan. Can. 17.

famous Council of *Carthage*[c]; to all which, much more might be added, but I will only note, that from the first Conversion of our *Saxon* Ancestors, these Marriages after Divorce have been prohibited, as may be seen in those antient Canons of this Nation which have condemned them as Adultery[d]. So that we do upon just Authority conclude, it hath been the constant doctrine of the Catholick Church, that the Bond of Matrimony once rightly tyed, can never be dissolved but by death; and although some contentious Persons have disputed against this eminent Truth, to me it seems very rational to maintain this principle, as well to prevent the frequency of Divorces, as to make it necessary to choose warily, since we can never choose again till God (in whose presence we promised to live together till Death) do set us at liberty by the taking away of one party. 9. The next particular is the rule by which this compact is made, *viz.* [according to Gods holy Ordinance] which may either be referred to every part of the present Stipulation, so as to imply that all the branches thereof are agreeable to the divine Institution; or else it may be peculiarly applied to the two last clauses, *viz.* That we will love and cherish them till Death part us, which I have just now proved to be according to God's Ordinance; his Authority did prescribe this promise, in obedience to his Laws we make it, and in regard to his Command we must resolve to keep it, who can reward our performance, and will punish our breach thereof. Lastly, Here is the ratification of all the former particulars in this ancient form, [and therete I plight thee my troth.] To Plight is an old word, but very significant, being Latinized in our ancient

[c] Concil. Carthag. Can. 116.

[d] Concil. Herudford. Can. 10. An. 673. Excerpt. Egbert. Ebor. 120. An. 750. Spelman. T. 1.

ent Laws, [*Plegio*] and thence comes the modern word [*Pledge*,] wherefore our Learned Antiquary explains [*Plight*] by [*Vador*, *fide-jubeo*] to give Pledge, or as we now ſay, Security [e], which is rarely expreſt by *Petlys* ingenious Verſion of the Liturgy, [*I lay my Faith to pledge* [f].] The ſenſe therefore is, for the performance of all this, I lay my Fidelity to pawn, I engage my Truth for ſecurity, I make my Honeſty my Pledge and Bonds-man: So that if I perform not this Covenant, let me forfeit my Truth, and never be counted juſt, honeſt, or faithful hereafter. *Philo* tells us "a good Man's Word is as forcible as his Oath; and ſurely no Man that values his Reputation, will ever break that Vow for which his Truth and Honeſty is engaged in ſo plain and expreſs words.

[e] Spelm. Gloſſar. Ple. pag. 462.

[f] Καὶ σοὶς πᾶσι τούτοις πίστιν ἐμὴν ἐγγυῶ. Verſio Petlæi. *eſt autem* ἐγγυάω *vocabulum notiſſimum in omni fidei juſſione maxime in ſtipulatione Matrimoniali.*

Section III.

Of the Ring, the ſolemn Pledge of this Stipulation.

§. 1. BEſides the inviſible Pledge of our Fidelity, we are to give a viſible pledge alſo, *viz.* The Matrimonial Ring, that nothing may be wanting to the Solemnity of this Contract, and in this matter we are to diſcourſe, 1. Of the Ring it ſelf; 2. Of the ſignification thereof; 3. Of the words ſpoken when it is delivered. Firſt, We may note that the Ring is of ſo great Antiquity, that *Pliny* profeſſeth he knew not its firſt original, but we may juſtly believe the firſt uſe thereof was for Sealing (as *Macrobius* affirms [g].) And therefore the firſt Rings we read of were uſed to that end, as we may gather from *Judah*'s Ring, called his Signet [h]; and ſuch were alſo the Rings of the Kings of *Egypt*, Gen. xli. 42. and thoſe of the Perſian Emperor, *Eſther* iii. 10. that alſo of *Antiochus*, 1 *Maccab.* vi. 15. yet they began early to be uſed among the Ornaments of the nobler ſort, *Iſa.* iii. 21. *Luk.* xv. 21. *James* ii. 2. The *Romans* made them a mark of freedom, and in that City none but the *Equeſtrian* Order were

[g] *Veteres non ornatûs, ſed ſignandi cauſâ annulum ſecum circumferebant.* Macrob. Saturn. *l.* 7.

[h] Gen. xxxviii. 18. Aquil. σφραγίδα.

were allowed to wear Gold Rings [i]. As to the uſe of it in Matrimony, it is likely it ſprung from that cuſtom of all Nations to expreſs their peculiar love to any Perſon, by the giving of a Ring, *Luk.* xv. 22. and the Ring being alſo the Signet, the delivery of it did denote, that this Friend to whom we gave it, was one that we had aſſumed to be a ſharer in our Secrets, a partner in our Counſels, and one with whom we truſted as well our Eſtate as our Power; ſo that not only in Scripture, but in other Authors, we read this was the rite uſed at the Inveſting of one into the higheſt honours; thus *Pharaoh* inveſted *Joſeph*, Gen. xli. and *Alexander* thus advanced *Perdiccas*, as *Plutarch* relates; and among the *Perſian* Kings this was the way of declaring their chief Favourite [k]. Wherefore *Hotman* thinks this was intended by the Ring in Marriage, *viz.* not only as a pledge of the deareſt affection, but to declare we did aſſume our Wife into the higheſt degree of Friendſhip and Truſt, making her a ſharer in all our Counſels, and a partner in our Honour and Eſtate; for which cauſe, not only the Ring, but the Keys alſo (as he notes) were of old delivered to her at the Marriage [l]. Doubtleſs the giving of a Ring in Matrimony hath been very general and very ancient; *Juvenal* calls it, giving a Pledge to their Spouſes finger [m]. *Pliny* ſaith it was an Iron Ring in his time, and without any Jewel [n]. *Paulus* the Lawyer alſo mentions it

[i] Al. ab Alexandr. Gen. dier. l. 2. c. 19. item ibid. cap. 29. Polydor. Virg. de invent. l. 2. cap. 21.

[k] *Apud Perſas donari annulo à rege, amicitiæ ſignum erat, eo argumento illos in intimam ſodalitatem & vinculum maximi fœderis admittere ſignificantes.* Al. ab Alex. l. 2. c. 19.

[l] Ant. Hotman de vet. ritu Nuptiar. c. 25.

[m] —*Pactum & ſponſalia noſtra Tempeſtate paras*—

—*Et digito pignus fortaſſe dediſti.* Juven. Sat. 6.

[n] *Etiam nunc ſponſæ annulus ferreus mittitur, iſque ſine gemma.* Plin. nat. hiſtor. lib. 33. c. 1.

as a Roman cuſtom [o]; but *Tertullian* teacheth us, it was a Ring of Gold in the former ages, ſaying to the *Romans*, "The cuſtoms of your "Fore-fathers, concerning Women, which patronized "modeſty, are laid aſide; for of old they wore no Gold, "except on that finger which the Bridegroom had af- "fianced with the Wedding Ring [p]. And if any ſhall object it was a piece of Superſtition in the Gentiles ſo to uſe it; The ſame Father denys it, ſaying, "The Wedding Ring----did not ariſe from the Honour "given to any Idol [q]: And therefore even the Primitive Chriſtians uſed it without ſcruple, "giving "their Wives a gold Ring, not for "Ornament only, but to ſhew ſhe is worthy of the Go- "vernment of the Houſe, becauſe of her care of the Fa- "mily, ſaith *Clemens Alexandrinus* [r], ſetting out not only the rite, but the reaſon thereof alſo: And that the Ring continued in Chriſtian Marriages in all ſucceeding Ages, we can prove from S. *Ambroſe*, who brings in S. *Agnes* mentioning the Wedding Ring [s]; as alſo from *Iſidore Hiſpalenſis*, who lived *An.* 611. [t], from *Nicholas* Biſhop of *Rome*, An. 860 [u]. and all the Weſtern Offices ſince that time. For the Greek Church, we ſee in their *Euchologion*, that they uſe two Rings, one of Gold, which is given to the Man, another of Silver, which is given to

[o] Paulus. L. 36. D. tit. de donat. inter Vir. & ux.

[p] Tertul. Apol. pag. 7.

[q] *Annulus pronubus—— de nullius idoli honore deſcendit.* Tert. de idol.

[r] Δίδωσιν ἓν ἑυταῖς δακτύλιον ἐκ χρυσοῦ, οὐδὲ τοῦτον εἰς κόσμον, ἀλλὰ εἰς τὸ ἀποσημαίνεσθαι τὰ ἔσω φυλακῆς ἄξια, διὰ τῶν ἐπιμέλειαν τῆς οἰκείας. Clem. Alex. Pæd. lib. 3. c. 11.

[s] Ambroſ. lib. 4. Epiſt. 34.

[t] Iſidor. Hiſpal. Etymol. l. 20. & de divin. off. l. 2.

[u] Nicol. 2. Reſp. ad quæſt. Bulgar. cap. 3.

to the Woman †; and the Annotator on this Office, proves the Ring was uſed among them, out of *Glycas* and *Cedrenus* ˣ. To this I may add the practice of the Modern Jews, among whom "the Rabbi receiving a gold "Ring from the Bridegroom----puts it upon one of the "Brides fingers, and then reads the "letters of Marriage ʸ. Nor is it likely this People would take up this cuſtom in imitation of the Chriſtians, whom they ſo mortally hate; wherefore it is probable they received it from their Fore-fathers: Good reaſon was there therefore, for our Judicious Reformers to retain this Innocent, Ancient, and Univerſal rite, which *Bucer* alſo (a Learned foreign Divine) doth well approve ᶻ. And if any ſhall oppoſe their ſingle judgments to all theſe Authorities, they muſt have a high conceit of their own abilities, and yet they will ſcarce convince others that they have any reaſon for their ſcruples, till they bring proofs ſufficient to outweigh all this.

† Ordo Sponſalior. pag. 382.

ˣ Annotat. ibid. p. 384.

ʸ Buxtorf. Synagog. Judai. Cap. 28.

ᶻ Buceri cenſur. p. 48.

§. 2. Leaving therefore theſe Men to their affected ſingularities, we will in the next place enquire into the ſignification of the Ring, which may be conſidered, 1. By way of Allegory and alluſion; 2. By way of poſitive Inſtitution. The firſt ſort of Remarks are thoſe which are the more remote ſignifications of the Ring in Marriage, *viz.* 1. As to the matter of it, which is Gold, the pureſt and nobleſt of all metals, and which endures the longeſt uncorrupted, to intimate the generous, ſincere, and durable affection which ought to

to be between the Married Perſon [a]. 2. As to the form of it, it is Circular, the moſt perfect of all figures, which hath no end in it ſelf; and therefore it was of old the Hieroglyphic of Eternity; the round form being alſo that which is moſt proper to connect ſuch things as were ſeparate; from whence we may learn, that the conjugal Love ought to be the moſt perfect of all others, and ſuch as ought to endure for ever [b], ſince it hath now united two Perſons that were diſtinct before [c]. 3. As to the part where it is placed, being the fourth finger of the left hand, which the *Romans* of old uſually called the Ring finger; and the Antients generally affirm that there comes a conſiderable Veſſel from the heart to this finger, which therefore they thought, ought to bear this pledge of Love, that from hence it might be conveyed to the heart [d]: And though ſome modern Criticks will not allow this [e], yet it hath been aſſerted by very eminent Authors of Antient and latter times, as well Gentiles as Chriſtians, as well Phyſicians as Divines [f]; and however the Moral ought to be retained, *viz.* That the Husband doth hereby expreſs the deareſt Love to his Spouſe, *Luk.* xv. 22. which ought to penetrate her heart, and engage her affections to him again. If we ſhall add that other reaſon of placing the Ring on the

[a] *Materia ad conſtantiam ſpectabat, forma annuli ad perpetuam vinctionem.* Scalig. Poet. l. 3. c. 100.

[b] *Annulus eſt rotundus in ſignum quod nunquam debet habere finem, niſi per mortem.* Nov. Rational. divin. off. Rubeo. l. 1. c. 27.

[c] *Ut eodem pignore eorum corda jungantur.* Iſidor. de divin. off. l. 2. c. 15.

[d] Al. ab Alex. Gen. dier. lib. 2. cap. 19.

[e] Dr. Brown Vulg. Er. l. 4. c. 4.

[f] Appion in lib. Ægypt. & ex eo Aul. Gel. noct. Attic. lib. 10. c. 10. Ateius Capito in Macrob. Saturn. l. 7. c. 13. Levinus Lemn. & Forreſtus ap. Brown. Iſidorus, & Al. ab Alexandro ut ſupra.

the leaſt active finger of the leſs uſed hand, as being leſs ſubject to wearing and injury there, and ſo likely to remain longeſt in view: This may alſo teach us that theſe perſons ſhould carefully preſerve and cheriſh each others love, that ſo it may remain for ever. But theſe being only accidental documents, we come, 2. To that which the Ring ſignifies by the poſitive Inſtitution of the Church, *viz.* "To be a token and pledge of the Covenant made betwixt them, as is manifeſt from the words ſpoken at the delivery thereof, and from the Prayer following. It was the cuſtom of old in all Covenants to appoint ſome durable thing to preſerve the Memory thereof [z], ſuch was *Labans* heap, *Gen.* xxxi. 52. *Joſhua*'s Stone-pillar, *Joſh.* xxiv. 26, 27. and the money in bargains given as Earneſt or pledge: Of the ſame Nature is the Ring in Marriage, *viz.* a viſible & remanent token of a ſolemn Covenant, which whenſoever they look upon, it ought to mind them of the Promiſes and Vows they have made to each other, and to admoniſh them carefully to perform the ſame; Nor need our ſcrupulous Brethren ſtartle at our affirming the Ring to be a Rite or Ceremony inſtituted to ſignifie this fidelity, or fear this will multiply the number of Sacraments; for not all the ſignifying ſigns which God inſtituted were Sacraments, much leſs can thoſe be thought to be Sacraments, which ſignifie only by humane Inſtitution, as doth the Marriage Ring.

[z] Vid. Selden. Uxor Heb. lib. 2. c. 19. in fine.

§. 3. **With this Ring I thee Wed; with my body I thee Worſhip; with all my worldly goods I thee Endow. In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.**] The Husband ſpeaks theſe words, and is properly ſaid to Wed his Wife, ſhe being reputed as it were paſſive in this Solemnity, becauſe of the modeſty of her Sex: The words themſelves contain,

tain, 1. A declaration of the Fact [with this Ring I thee wed.] 2. An Aſſignation of the rights accrewing to the Wife thereby, *viz.* 1. Honour [with my body I thee worſhip.] 2. Maintenance [with all my worldly goods I thee endow.] 3. Here is the ratification of all, by mentioning the Sacred Trinity as Witneſs hereunto [In the Name of the Father, &c.] *Amen.* The firſt words are ſufficiently plain by what hath been ſaid before, *viz.* That this Ring is the viſible Pledge and Token that he hath taken this Woman to be his wedded Wife; and now he doth confirm the preceding Stipulation as well by poſitive words, as by this ſignificant ſign. Secondly, It follows therefore from hence, that all the Rights and Priviledges of a lawful Wife do belong to her, and for better aſſurance that ſhe ſhall enjoy them, the Husband doth here recognize thoſe Rights, and gives her Poſſeſſion of them juſt now: The firſt of theſe Rights is Honour, aſſigned to the Wife by God's Law, 1 *Pet.* iii. 7. "Giving Honour to the Wife; and this is given by ſaying [with my body I thee worſhip] and at the ſame time (as the cuſtom in many places is) making a bow towards the Woman, which acknowledges there is a reſpect due to the Wife, and an engagement it ſhall afterwards be expreſſed on all occaſions; he promiſes hereby to treat her with all courteſie and due regard, not like a Servant or Slave, but like a Partner and dear Friend. The Learned Mr. *Hooker* will have ſomewhat more to be intimated hereby, *viz.* That the Man takes not his Wife as a Concubine, who was of old by the Roman Laws taken only for Fellowſhip, but had no Honour accrewing to her from her Husbands Titles or Condition: But the Man taking this Woman as a wedded Wife, declares his intention to be, by his Perſon to adde honour and worſhip unto

to hers, ſo that ſhe is to ſhare in all his Honours [h]; and Mr. *Selden* differs not from this, when he expounds this phraſe by "*Corpore meo* "*te dignor*: I vouchſafe thee the "honour of my Body [i]; that is, I eſteem thee worthy of the honour belonging to my Perſon. I ſhall only add that the ſame Phraſe is uſed, and in the ſame ſenſe, in the Jewiſh form of Marriage, deſcribed in the *Talmud* of *Babylon*, and uſed ſtill in the Matrimonial Inſtruments of the modern Jews; wherein the Man ſaith "Be unto me a Wife, according to the Law "of *Moſes* and *Iſrael*, and I (according to the Law of "God) will worſhip, honour, maintain, and govern "thee. The ſecond Right of the Wife is *Maintenance*, which is alſo aſſigned her by God's Law, *Exod.* xxi. 10. *Epheſ.* v. 29. and is here enſtated on her by the Husbands ſaying [with all my worldly goods I thee endow.] At which time he lays a ſum of Money on the Book, part of which is his Oblation to God, being the dues to the Prieſt and Clark, which in this Church are no more (where Bannes are publiſhed) than they were a thouſand years ago, as we learn from S. *Gregory* [k]. The reſt of this ſum of money the Prieſt gives to the Bride, as it were by way of Livery and Seizin, to teſtifie her right to all the reſt. The Learned *Briſſonius* conjectures this cuſtom was derived from that Roman way of Marriage, called Coemption, wherein ſome mony was laid down for form ſake; or elſe that we in *England* & the *French* did learn it of the Antient *Germans*, who did buy their Wives of old [l]; and of this Rite there is frequent

[h] Hooker Eccleſ. Polit. lib. 5. §. 73.

[i] Selden. Uxor Hebr. lib. 2. cap. 27.

[k] *Pervenit ad nos quòd de nuptiis ruſticanorum immoderata commoda percipiantur, de quibus præcipimus ut omne commodum nuptiarum, unius ſolidi ſummam non excedat.* Gregor. Epiſt. ad Petr. Subdiac.

[l] De Germanis teſtatur Tacitus de mor. German. de Gothis, Johan. Mæg. hiſtor. Goth. l. 7. c 9. Vide Grot. in Geneſ. xxxiv. 12.

men-

[m] Leges Gundebaldi Tit. 13 & 14. Leg. Saxon. Tit. 6. 9. 17. vide Briſſon. de Rit. Nuptiar. p. 26, 27.

mention in the *Burgundian* and *Saxon* Laws, as the ſame *Briſſonius* ſhews [m]. But whenceſoever the cuſtom came, I doubt not but the intent of it now, is to declare that the Wife hath a right to uſe all her Husbands goods, and therefore the Mony is given to her, and not to the Parents, as it was wont to be among the Northern Nations: And we have great Authority as well as good reaſon for this Endowing our Wives with our worldly goods. It was a Law of *Romulus*, "That the "Wedded wife which was Married to a Man according "to the Sacred Laws, was to have a ſhare in all his "Wealth, and his Sacred things [n]. And *Cicero* affirms they ought to "have one Houſe and all things "common [o]. Neither did the Roman Law allow of Donations made between a Man and his Wife, becauſe they were to enjoy their Eſtates in common, as *Plutarch* relates [p]; which communion of goods they expreſſed alſo by offering the Wife fire and water at her firſt coming into her Husbands Houſe [q], and by that uſual ſaying, "*Ubi tu Cajus, ego Caja*, Where you "are Maſter, I am Miſtreſs; nor did this only continue during life, for the Laws of *Rome* do appoint the Wife to be ſole Heir to her Husband dying without Iſſue; and if he left Children, the Wife was to have a Childs part at leaſt, and to be reckoned as a Daughter [r]. Only it is to be noted, that during the Husbands life, the Wife had no direct dominion over his Eſtate,

[n] — Κοινωνὸν ἁπάντων εἶναι, χρημάτων τ᾽ καὶ ἱερῶν. Dion. Halicarn. l. 2.

[o] *Deinde una domus, communia omnia.* Offic. lib. 1.

[p] Ὅτι δεῖ κοινὰ καὶ γυναικὶ εἶναι τὰ ἀνδρῶν, καὶ ἀνδράσι τὰ γυναικῶν. Plut. l. de præcept. connub.

[q] Ant. Hotman de vet. Rit. nupt. cap. 18.

[r] Dionyſ. Halicar. l. 2. Ulpian. fragm. Tit. 22. §. Sui hæredes. Aul. Gel. lib. 18. cap. 6.

not

nor any power to alienate or diſpoſe of it without his conſent, but only to enjoy and uſe it as there was occaſion: And thus far the Wives power alſo doth extend among us at this day; as it did among the *Grecians* (from whom the Roman conſtitutions in this matter were borrowed) who did reckon "That "the Wife and Husband ought to "have all things in common, ſaith *Muſonius* [f]. Reaſon alſo determines very ſtrongly for this, in regard that the Wife gives her ſelf, her Portion, and all that is hers unto her Husband at Marriage [t], "In "pure love (ſaith *Macarius*) ſhe "caſts her ſelf into the hands of her "Husband, ſaying, I have nothing "of my own, all my Goods are "yours, my Eſtate, my Soul, my "Body is yours [u]. Now (ſince Love deſerveth love again) what can the Man do leſs in return to this kindneſs, and in compenſation for what he enjoys by her, than to give her a right to his Eſtate alſo? The barbarous *Gauls* (as *Cæſar* writes) were wont to give ſo much out of their own Eſtates, as they received in Portion with their Wives; and out of thoſe two ſums proviſion was made for the Woman if ſhe proved the longer liver †. Nor may Chriſtians come behind theſe Heathens, in allowing liberal Proviſions to their Wives while they live with them, and aſſigning equitable competencies to them if they ſhall leave them behind them, it being unjuſt and unworthy in us to ſuffer any Perſon to be damnified by their kindneſs to us, where we are able to requite them. 3. The laſt part of theſe words, *viz.* [In the Name of the

[f] Τίσι δὲ νενόμισται κοινὰ εἶναι πάντα, καὶ σώματα καὶ ψυχὰς καὶ χρήματα πλὴν ἀνδρὸς καὶ γυναικός. Muſon. de conjug.

[t] Τὸν πλοῦτον, τὴν δόξαν, τοὺς ἐπαίνους. νόμῳ γὰρ ἅπαντα γίγνεται τοῦ γεγαμηκότος. Lucian. Dial. Rhetor. Mag.

[u] Macar. Homil. 32.

† Cæſar de bell. Gallic. lib. 6. mihi p. 174.

the Father, and of the Son, and of the Holy Ghoſt, Amen] are a ſolemn Confirmation of this engagement we have made, being an invocating the Holy Trinity as witneſs to this Compact, and every branch thereof, eſpecially this laſt of our enſtating the Wife in our Honours and our Wealth; which if we ſhall not make good, we muſt expect the glorious Trinity, which witneſſed the Promiſe, will revenge the Perjury on thoſe who break it; and the Violation of this Covenant will hereby become not only a wrong to the Woman, but alſo an affront to Almighty God, to whom therefore in the next place, we pray for grace to be beſtowed on both theſe Perſons, to enable them to perform their ſeveral duties. *Amen.*

SECTI-

SECTION IV.

Of the Prayer for a Bleſsing on it.

§. 1. THE Bleſſing of God hath been always reputed ſo neceſſary to the right making and the true performance of Covenants, that they have been every where accompanyed with Sacrifices, or ſome other kind of addreſs to Heaven, and eſpecially this Covenant of Marriage was believed by the Heathens to be inauſpicious if it were not joyned with a Sacrifice *. And we Chriſtians (who know God was the Author of it, and is the Witneſs to it) are much more obliged to call upon the Divine Majeſty for his Bleſſing on our Marriage Covenant; and for this end was the preſent Prayer compoſed; concerning which we may note in general, That as our excellent Reformers were not ſo in love with Novelty, as to caſt out any ancient or uſeful part of the Roman Offices; ſo neither were they ſo taken with that which *Rome* calls Antiquity, as to retain any thing which was contrary to ſound Doctrine. There were therefore two Prayers in the Manual of *Salisbury*, deſigned to crave a Bleſſing on the Ring, and uſed in this very place; but we may juſtly believe they were not very ancient, becauſe they are not in S. *Gregories* Sacramentary; and beſides, it ſeemed to our judicious Compoſers of this Office, an impious kind of Superſtition, little differing from

* *Haud enim aliter fauſtum fœlixque matrimonium putabant Romani, niſi more ſolenni antè libâſſent.* Ant. Hotman. de vet. rit. Nupt. c. 29.

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Charming or Conjuration, to uſe any words to convey holineſs into any inanimate Creature; and to ſuppoſe the Perſon wearing it, ſhould derive any bleſſing or grace from thence; wherefore they expunged all that tended that way, and yet retained many pious phraſes uſed in theſe Prayers, but ſo that they turned them into an Addreſs to God, for the confirmation of this Covenant, and a Bleſſing on thoſe that now have made it, as may appear by conſulting the Roman forms at large, which begin, "O Creator and Preſerver of Man-kind, "giver of Spiritual Grace, Author "of Eternal Salvation, ſend thy "Bleſſing on this Ring, *&c.*". So that we have all the pure metal of theſe forms, and have left the droſs behind. As to the method of this Prayer, here is, 1. A deſcription of him we pray unto [O Eternal God, Creator, &c.] 2. The general requeſt made to him [ſend thy bleſſing, &c.] 3. The nomination of thoſe we make it for [This Man and this Woman, &c.] 4. The particular Petitions made for them. 1. Introduced by an auſpicious example [That as Iſaac and Rebekah, *&c.*] 2. Enumerated in three branches, 1. Obſervance of their Covenant [ſo theſe perſons may ſurely perform, &c.] 2. Continuance in Love and Peace [and may ever remain in perfect Love &c.] 3. Obedience to all God's Laws [and live according to thy Laws.] 5. The concluſion of all [through Jeſus Chriſt our Lord, Amen.] All which are ſo plain and proper, that they will be ſufficiently illuſtrated by a very brief diſcourſe.

? Manual. Sarisbur. An. 1555. fol. 38.

§. 2. O Eternal God, Creator and Preſerver of all Man-kind, giver of all ſpiritual grace, the Author of Everlaſting Life, ſend thy bleſſing upon theſe thy Servants, this Man and this Woman, whom we bleſs in thy Name.] The entrance into this Prayer is made

made by enumerating those Attributes of God which are most proper to this occasion. 1. His Eternity, to mind us of our vast distance, since he is but one, and always the same, but we are many, because we are not suffered to continue by reason of Death, *Heb.* vii. 23. we cannot subsist always in Individuals, and therefore we Marry to obtain a kind of Eternity by the propagation of our species, as the Philosophers note[z]. But the very provision we make against our own Mortality, admonisheth us to adore Him who is Eternal without variation or shadow of changing. 2. We commemorate his power over our bodies on the account of his being our Creator and Preserver, *Rev.* iv. 11. *Job.* vii. 20. and it is useful for us to look on him under these qualifications, especially at this time, because he useth holy Marriage as the instrument, by which he creates Individuals, and preserves the whole species of Man-kind. 3. We acknowledge his care of our Souls, as he is the giver of all spiritual grace, 1 *Pet.* v. 10. and the Author of Everlasting Life, *Heb.* v. 9. and this we mention, because we ought to look beyond the temporal blessing of a happy Marriage here, even that we may be so happy as by grace to obtain everlasting glory hereafter: The joys of this World, even those of a blessed Marriage, are but short and uncertain; let us therefore lift up our hearts to him that hath provided certain and eternal joys for us when all these shall cease. Having thus considered our God in his Eternity, Power, and Goodness, we begin to Petition him to send his blessing upon these Persons, for without that nothing can prosper, and therefore it ought to be begged upon all our concerns, especially upon this great affair of Mar-

[z] Τάυτῃ τῇ περιόδῳ ἡ φύσις ἀναπληροῖ τὸ ἀεὶ εἶναι· ἐπεὶ κατ' ἀριθμὸν οὐ δύναται ἀλλάχε κατὰ τὸ εἶδος. Arist. Oecon. l. 1. Τούτῳ τῷ τρόπῳ πᾶν τὸ θνητὸν σωζήθ, καὶ ἀθανασίας τίνος τυγχάνει. Plut. Sympos.

riage: The Greek Church observed this, and therefore they frequently repeat this request, "Lord bless this Marriage [a]. The Priest also is said to bless them whom he Marries, not only by pronouncing good things unto them, but by praying for a blessing on them; for though God do bless by giving good things from himself, yet Men are said in Scripture to bless in God's Name, when they pray to God for his blessing, *Gen.* xlviii. 20. 2 *Sam.* vi. 18. *Luk.* vi. 28. as we here do for these Parties whom we heartily desire God to bless; and we hope those whom we thus bless in God's Name, shall be blessed.

[a] ὑπὲρ τοῦ εὐλογηθῆναι τὸν γάμον τοῦτον, &c. — & pp. Ἐυλόγησον τὸν γάμον τοῦτον. Eucholog. pag. 386. & passim.

§. 3. **That as** Isaac **and** Rebekah **lived faithfully together, so these Persons may most surely perform and keep the Vow and Covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord,** Amen. This example of so blessed a pair as *Isaac* and *Rebekah* were, serves both for a measure of our desires, to shew in what manner we would have this couple blessed; and also for a foundation of our hope, that God will bless these as he hath done others of his Servants before. The Offices of the Eastern Church do reckon up all the happy Instances mentioned in Scripture, saying, "Bless them, O Lord our God, as "thou did'st bless *Abraham* and *Sarah*----*Isaac* and *Re-* "*bekah* (going on to) *Jacob*, &c. *Joseph* and *Asenath*, "*Moses* and *Zippora*, *Ioachim* and *Anna* (the Parents of "the B. Virgin *Mary*) *Zacharias* "and *Elizabeth* [b]: But this one example may suffice, since *Isaac* is famous for his affection and conjugal

[b] Eucholog. pag. 389. item pag. 381. & 387.

gal Chaſtity, Marrying but one Wife, and living faithfully with her, even then when he might have had more; wherefore we take occaſion from thence to pray that this Couple may follow their example, and inherit or meet with the like bleſſing; and particularly in three things, 1. In Fidelity. 2. In Love and Peace. 3. In Holineſs. Firſt in Fidelity, in order to which we pray, that they may moſt ſurely perform and keep their Covenant to each other, which they have now ſo ſolemnly made, and ſo many ways confirmed by Declarations and Conſenting, by Vowing to God and Promiſing to one another, by Signs and Pledges, and by all the ways that Religion can deviſe to make it firm and inviolable: Doubtleſs we have reaſon to pray that all this may not be in vain, for alas this Covenant cannot be broken by either Party, but with evident peril of Eternal Damnation. The good Lord therefore grant them his bleſſing, and ſo unite their hearts, that they may think themſelves happy in one another, and deſpiſe all others in compariſon of their beloved choice; that they may be able to ſay at laſt what our Royal Martyr K. *Charles* the I. ſaid when he was near his Death, "That his very thoughts had never "ſtrayed from his beloved Queen, and that his love "ſhould be the ſame to his very "laſt [c]. Such intire fidelity is there in thoſe who make this Covenant in the fear of God, and keep it by his Grace. Secondly, we pray they may ever remain in perfect love and peace together, for love and peace are thoſe inſeparable Bonds that will ſecure their fidelity to one another, and make them truly happy. We pray therefore that their affections may not be fickle and unconſtant, violent for a while, and then cool again, but that they may ever continue in Love, and then they will always be in Peace. In which requeſt we

[c] Advice to his Children, Εἰκὼν Βασιλ. pag. 88.

have the Greek Offices to joyn with us, which pray that "God will keep them in concord "and firm Faith, in Unity and "in Peace [d], and for the obtaining hereof, we add, Thirdly, a Petition that they may live according to God's Laws, which enjoyn them fidelity, exhort them to love, and perſwade them to peace: The Laws of God teach them to demean themſelves with all Kindneſs and Charity, Sobriety and Chaſtity, Humility and Patience, Meekneſs and Moderation; ſo that as long as they follow theſe rules, there can nothing happen to ſhake their Fidelity, alter their Love, or diſturb their Peace. Holineſs is ſo lovely and ſo obliging, that it will encreaſe their mutual affections, and make them more bleſſed than all earthly ſtores; and they are the wiſeſt who chooſe ſuch as are good rather than ſuch as are rich, ſuch as will live piouſly with them, rather than bring abundance of wealth to them; for it is not all that without Holineſs can make them live in Fidelity, Love, and Peace. Theſe things therefore we do beg for all Married Perſons, whether they be rich or poor, through Jeſus Chriſt our Lord, and may our mighty and merciful God ſay thereto, *Amen.*

[d] Ὑπὲρ τῆ φυλαχθῶναι αὐτὲς ἐν ὁμονοίᾳ, καὶ βεβαίᾳ πίςει. Euchol. p. 381. Ἐν εἰρήνη καὶ ὁμονοίᾳ διαφύλαξον. Ibid. p. 406.

SECTI-

Section V.

Of the Churches Ratification.

§. 1. IT was the ancient cuſtom of the Romans, and other Nations, to require the Maſter ſhould ratifie the Marriage of his Servants; and ſince we do all profeſs our ſelves Servants of God, it ſeems neceſſary that he ſhould confirm this preſent Compact: Now becauſe he is inviſible, we cannot expect he ſhould do this in Perſon, and it is ſufficient if it be done by his Embaſſador in his Name: The Prieſt is God's repreſentative, and he (having ordered this Marriage in all points, agreeable to his glorious Maſters Laws and Directions) may juſtly now ſet his Lords Seal thereunto, which he doth in three Particulars. 1. By a Declaration of the Authority, by which this Covenant hath been made. 2. By the Publication of its Validity. 3. By a Benediction pronounced upon thoſe who have made the ſame.

Firſt, the Declaration is made in theſe words [**Thoſe whom God hath joyned together, let no Man put aſunder.**] Our Lord Jeſus is the Author of this ſaying, *Matth.* xix. 6. where when he had repeated the Original Inſtitution of Marriage by God, and ſhewed that by the divine appointment, theſe two who are lawfully Married are become one fleſh: He rightly infers from thence, That thoſe whom God hath thus made one, cannot be ſeparated by Man; in which inference there are two things conſiderable. *Firſt*, That God himſelf doth join

thoſe who are lawfully Married; He did firſt ordain it, and it is done in his Name, and by his Authority, according to his Laws, and in his preſence; wherefore *Solomon* ſaith, the Woman who breaks this Vow, "forgets "the Covenant of her God, *Prov.* iii. 17. and the Lord is ſaid "to be Witneſs betwixt a Man and the Wife of his "youth, *Malach.* ii. 14. The very Gentiles thought their Marriages were made by their Gods, whom they always invited with Sacrifices and Invocations; but we have much better aſſurance, even the word of Chriſt himſelf, that God hath joyned theſe two, his Providence brought them together, and they are united by the rules of his word, and the pious cuſtoms of his holy Church; and this makes the Matrimony very firm, and very Venerable, in that they who have thus entred into this Eſtate, are joyned by God. And hence it follows, *Secondly*, That no humane power can diſſolve this Covenant, if it be rightly made at firſt, or diſannul it; for no inferior Power can make the Acts of a ſuperior Power void, and therefore doubtleſs Man cannot vacate the Acts of Almighty God; no ſingle Man can do it, not the Husband, who is the party obliged; not the pretended Vicar of Chriſt, who is but a Man ſtill; not any number of Men together, nor any humane Judicature, who muſt not reverſe the Acts of the moſt High. 'Tis true, a competent Judge may Divorce them for weighty cauſes, but that is no total ſeparation if the Marriage were good at firſt; for according as it is practiſed in our Church, and hath been in the Primitive Ages, they part Habitations, but the Bond of Matrimony is not Cancelled, nor are they ſet at liberty, or made free to Marry any other, as was ſhewed before, *Sect.* ii. §. 5. And beſides, when ſuch a Divorce is granted for no other cauſes but ſuch as God allows, we may ſay with *Iſidore*, "That Man doth not ſeparate thoſe who

"are

"are legally Convicted of ſuch crimes as God's Word pu-
"niſheth with Divorce; in this
"caſe it is not properly a humane
"power that ſeparates them, but
"their own wickedneſs and the
"Divine Sanction *. But to make a total and final ſeparation, to diſſolve the Bond of Matrimony, and to diſpenſe with another Marriage while the firſt ſtands in force, is above the power of any mortal Men, and would God it had never been attempted any where but in that Church which inſolently challenges a Power to diſpenſe with God's Laws.

* *Homo nè ſiparet*, i. e. *violenter, ſine lege, ſine ratione, non enim Homo ſeparat quos pœna damnat, quos reatus accuſat, quos maleficium coarctat.* Iſidor. Hiſpal.

§. 2. **For as much as N. and N. have conſented together in Holy Wedlock, and have witneſſed the ſame, &c.—I pronounce that they be Man and Wife together, in the Name of the Father, of the Son, and of the Holy Ghoſt,** Amen.] This we call the Publication, as being addreſſed to the Congregation by the order of our Rubric; and as far as I have obſerved, it is peculiar to our Church and ſome others of the Reformation [f]. But doubtleſs it is very fitly placed here, for ſince this holy Covenant is ſo firmly made, it ought to be publiſhed, that all who are preſent, may take notice of it; and this doth diſtinguiſh it from thoſe clandeſtine and illegal conventions, which hate diſcovery, and ſeek for the concealment of retired corners; and withal, it is a full and fair warning to all Men and Women to forbear all unlawful deſires after either of theſe two, who are now ſo appropriate to each other, that none may deſire or enjoy either of them, without the higheſt Sacriledge. The form it ſelf conſiſts of two Parts, 1. A Recapitulation of what hath been already done, 2. A Promulgation inferred from thence.

[f] Selden Uxor Hebraic. lib. 2. cap. 27. p. 289.

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For the first, the Recapitulation, we have no need to discourse upon it, having treated of all the particulars before, only we may note the exact method thereof, being a Summary Repetition, 1. Of the manner how they have made this Contract, *viz.* by their mutual consent [For as much as N. and N. have consented together in Holy Wedlock.] 2. The Witnesses before whom they did enter into it [and have witnessed the same before God and this Company.] 3. The attestations used to confirm it, which were, 1. Words, [and thereto have given and pledged their troth either to other.] 2. Signifying Signs, [and have declared the same by giving and receiving of a Ring, and by joyning of hands.] And surely it is very useful for the Parties to have all they have done thus far, laid together, that they may behold it at one view, so that they may be more affected with it, and tremble to think of ever being so false and so wicked, as to retract their own full and free consent witnessed before God and his Church, confirmed by the most obligatory words, and the most significant Rites imaginable; and thus it may be an admonition to the Parties to keep their Vow, as well as it is a ground for the Priest to ratifie it, which he doth in the next Part; that is, Secondly, the Promulgation, which is his pronouncing them to be Man and Wife [In the Name of the Father, of the Son, and of the Holy Ghost, Amen.] The whole Office, as to the Essentials, being now compleated according to God's Word, the Embassador of God pronounces the Marriage to be legal and valid. *In the Name*, &c. that is, by the Authority of God; for as *Grotius* notes, it was the same thing, to ask the Apostles, "By what Name "they did those things? *Act.* iv. 7. and to ask our Saviour, "by what Authority he did those things? *Matth.* xxi. 23. So that here it implies, that the Priest declares this Marriage to be good and right by the Authority of God

the

the Father, the Son, and the Holy Ghoſt; which muſt needs render Marriage highly Venerable to all that have any fear of God, when they hear it ſo ſolemnly ratified by the Divine Authority. And for this reaſon we may obſerve all the Offices of Marriage as well in the Weſtern as the Eaſtern Church do nominate the three Perſons of the glorious Trinity, the words of the Greek Office being theſe, "The Servant of the Lord, *N.* is Married to the "Handmaid of the Lord, *N.* in the Name of the Father, "and of the Son, and of the Holy Ghoſt, which hath ſome affinity to this our Publication; but the end in all theſe forms is certainly the ſame, *viz.* by ſetting God's Name to this Sacred Contract, to make it Hallowed, Reverend, and Irreverſible.

§. 3. **God the Father, God the Son, God the Holy Ghoſt, bleſs, preſerve, and keep you, the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may ſo live together in this life, that in the world to come, ye may have life Everlaſting, Amen.**] The Marriage being made in the Name of the Holy Trinity, the Fountain of all Benediction, we may now expect a Bleſſing from thence, and therefore the Church pronounces this Benediction upon the Covenant now made, and the Perſons entring into the ſame; which is done in imitation of Almighty God, who concluded the firſt Marriage which he himſelf made in Paradiſe with a Bleſſing, *Gen.* i. 28. and it is fit we ſhould follow his example [g]. For the Church hath done ſo in all Ages: *Tertullian* tells us in his time "the "Churches Bleſſing did Seal the "Marriage [h]; and the old Name of the whole Office in the Weſtern Church was, "The order for bleſſing

[g] *Hâc ergo ſimilitudine fit nunc in Eccleſia, quæ tunc factum erat in Paradiſo.* Iſidor. de Eccleſ. off. l. 2. c. 19.

[h] Tertul. ad uxor. p. 172.

"the

the Spouse [i], "the Benediction of the "Priest [k]; or more Emphatically, "The Blessing of God [l]. The Greek Offices do well agree also with ours in this point, for there the Blessing runs thus, "The Fa- "ther, the Son, and the Holy Ghost, "the most Holy and Consubstantial "Trinity, the Fountain of Life, "who have one Divinity and Kingdom, bless you, and "give you length of days, fruitfulness, encrease of "Piety and Faith, fill you with all the blessings of this "Earth, and make you fit for the enjoyment of his ex- "cellent promises, *&c.* As for the present form, it may justly be said to be of a Divine Original, being a Christian Paraphrase upon that Blessing which God himself indited, *Numb.* vi. 24, 25, 26. "The Lord bless thee, "and keep thee, the Lord make his Face to shine upon "thee, and be gracious unto thee; the Lord lift up his "Countenance upon thee, and give thee Peace. The Name of the Lord is three times repeated, once in each verse, with respect (no doubt) to the Holy Trinity, more fully to be revealed under the Gospel; wherefore we have only explained that mystery, and more largely given the signification of that comprehensive word [Peace] and the rest is the very same. For first, We pray that the Holy Trinity may please to [Bless them] that is, bestow upon them the good things of this Life, Health, Wealth, Plenty, and Prosperity. 2. To [preserve and keep them,] that is, to deliver them from the Evils of this Life, Sickness and Want, Discord and Distress. 3. To [look mercifully on them with his favour,] that is, to remove all spiritual Evils from them, in pitying their natural Infirmities, pardoning their manifold Sins, & saving them from their Ghostly Enemies.

4. To

[i] Sacramentar. Gregor. Mag. p. 385.
[k] Concil. 4. Carthag. Can. 13. An. 398. Concil. Winton. An. 1076. ap. Spelm.
[l] Leges Edmundi, cap. 5. ap Spelm. Tom. 1. An. 944.

4. To [fill them with all ſpiritual Benediction and Grace,] that is, to beſtow all ſpiritual gifts and graces upon them, Wiſdom and Piety, Faith and Charity, Meekneſs and Patience, Temperance and Chaſtity, &c. 5. To grant them [to live together here, that they may have Life Everlaſting hereafter,] that is, that after an innocent, ſweet, and virtuous life, they may both meet in Everlaſting glory in God's Heavenly Kingdom. And Oh how comprehenſive, and how deſirable is this Bleſſing! which doth contain the enjoyment of all good, and the freedom from all evil, Temporal, Spiritual, and Eternal, what can we wiſh more? How great a benefit is it to be thus bleſſed by God's Commiſſionated Embaſſador! Who not only prays for theſe bleſſings, but alſo imparts them, *Numb.* vi. 27. The Prieſts Bleſſing is of great efficacy with God, and ſhall be very beneficial to us, if we duly prepare our ſelves to receive it, *Amen.*

PARTI-

PARTITION III.

Of the Concluding Devotions after Matrimony.

SECTION I.

Of the Pſalms or Hymns.

§. 1. THE Marriage Covenant being now compleated, the Church will not diſmiſs the Aſſembly till the Office be ſolemnly concluded with ſuch Devotions as may tend to impreſs it more deeply on the minds of the Parties, and obtain a greater meaſure of Grace upon this Divine Ordinance; there remain yet therefore the Hymns, the Prayers, and Exhortations which finiſh this holy Rite. And that this Religious Part of the Service may become more reverend, and more regarded, the Married Couple are here ordered to follow the Prieſt into the Choir, and kneel upon the ſteps of the Altar; whereby alſo we preſerve the Memory of that pious and ancient uſage of adminiſtring the Sacrament of the Lord's Supper to the Bridegroom and Bride on the Wedding day, of which we will ſay more in the end of this

this Partition, *Sect. ult.* turning our discourse now to the *first* sort of these concluding Devotions, which are *the Psalms or Hymns*, and those will presently appear very fit to attend our Marriage Solemnity, being ever reputed a time of joy, and generally waited on with Musick and Songs. *Solomons* Royal Spouse was brought to him with joy and gladness, *Psal.* xlv. 15, 16. and in the Nuptials of the Gentiles, nothing more usual than Minstrels and Musical Instruments [m], Songs to *Hymen*, *Epithalamiums* and *Fescennine* Verses [n]; but these being expressions of a looser Mirth than becometh Christians, the Church hath hallowed our Joy by choosing Holy Psalms for the exercise and expression thereof; for we are taught "to rejoyce in the Lord always, *Phil.* iv. 4. and when we have occasion to be Merry, we are bidden to sing Psalms, *Jam.* v. 13. Wherefore here are two Psalms prescribed, *Psal.* cxxviii. & lxvii. but the first is most frequently used, and therefore requires the larger consideration. And doubtless this cxxviii. Psalm is the most proper of all other for this occasion, so that Commentators affirm it to have been at first drawn up for an *Epithalamium*, or holy Marriage Song [o]; and it is likely the ancient Jews used it at their Nuptials; for the composition of the Psalm declares it could be designed for no other occasion, which may be the reason why all Christians in the World put it into the Marriage Office: In the Greek Church they begin the Solemnity with this Psalm, which is sung by the Priests, and the People answer at

[m] —*Missa hæc face Hymenæum, turbam, lampadas, tibicinis.* Terent. Adelph. Act. 5. Scen. 7.

[n] Vid. Brisson. de ritu Nupt. pag. 83. & p. 90, 91.

[o] *Est hic Psalmus ἐπιθαλάμιος λόγος, scriptus in laudem, doctrinam, & consolationem eorum, qui aut versantur in conjugio, aut id genus vitæ ingressuri sunt.* Moller. in Psal. 128. & Muscul.

at the end of every verse, "Glory be to thee O our God, "Glory be to thee [p]. In the Roman Church it begins the latter part of the Office, as it doth with us [q]; and in other reformed Churches also it hath a like place [r]. So that the consent of the whole world recommends it to us, and so doth its own internal excellencies also, for it contains the Blessings belonging to Piety, which are, 1. Generally laid down, *ver.* 1. 2. Particularly enumerated: First, as to our own Family in private: Secondly, As to the whole Church and the Publick: Thirdly, As to both together. The private blessing shall descend, 1. Upon our own Persons in the success of our Labours, *ver.* 2. 2. Upon our Wife in her fruitfulness, *ver.* 3. 3. Upon our Children in their number & hopefulness, *ver.* 4. The publick Blessing is, 1. Generally promised, *ver.* 5. 2. More especially declared in the prosperity of the Church, and the Peace of the State, *ver.* 6. Lastly, Both the publick and private blessings of Piety are conjoyned, *ver.* 7. All which will be more plainly observed by the following brief discourse upon each part.

[p] Euchiolog. offic. Coron. pag. 386.

[q] Manual. sec. usum Sarum. Ord. Sponsal. fol. 39.

[r] Selden. Ux. Hebraic. l. 2. cap. 27. pag. 289.

§. 2. *Psal.* cxxviii. ver. 1. **Blessed are all they that fear the Lord, and walk in his ways.**] The last Office the Priest performed, was to pronounce a Blessing, to which this verse is very properly subjoyned, as containing the only and certain way to receive that Blessing, *viz.* by the fear of the Lord, especially if our fear of God be not only a verbal profession, but be demonstrated by a suitable conversation, even by walking in his ways; for he only truly fears God, who is afraid to displease him by forsaking the Paths of his Commandements, in which whosoever walk, here is an assurance they shall be blessed; and this ought particularly to encourage the Married

Couple to become ſincerely pious, that they may inherit that deſirable bleſſing, which they ſo lately received from the Prieſts hands.

Ver. 2. **For thou ſhalt eat the labour of thine hands, O well is thee, and happy ſhalt thou be.**] If you be truly Pious in this Married Eſtate, though the neceſſities thereof will require your care and pains, yet you may comfortably undergo that labour, ſince God will give you the happineſs to enjoy the fruit thereof: He hath enjoyned all to labour, *Gen.* iii. 19. and though this ſeem the difficulteſt way of getting our living, yet 'tis the honeſteſt: The unjuſt Man, and the Sluggard eat the fruit of other Mens labours; the Covetous Man cannot endure to eat the fruits of his own; and many Sinners have that which they have laboured for, ſnatcht from their very mouths by God's juſt judgment, *Deut.* xxviii. 30, 31. But that which the Pious Man's induſtry gains, is ſo preſerved by Providence, that he himſelf enjoys it with much comfort, and is thereby encouraged to go on in that Holineſs, which will make him happy here and hereafter alſo, which the Jewiſh Doctors make to be the ſenſe of that doubling the phraſe, "O well is thee, and happy ſhalt "thou be; that is, thy Piety will make thee happy in this world, and bleſſed in the World to come [f]. And ſo S. *Paul* ſaith, "Godlineſs "hath the promiſe of this life, "and of that which is to come, 1 *Tim.* iv. 8.

[f] Chal. Paraph. *Beatus tu in mundo iſto, & bonum erit tibi in mundo venturo.*

Ita alibi----- *Etſi panem cum ſale edas---dum operam navas legi, beatus es, & benè tibi erit.* viz. *beatus in hoc ſeculo es, & benè tibi erit in ſeculo futuro.* Pirk. Aboth.

Ver. 3. **Thy Wife ſhall be as the fruitful Vine upon the walls of thy houſe.**] Moreover the Bleſſings of a Pious Man ſhall not be confined to himſelf, but he ſhall be bleſſed in his Family; and firſt his Wife, the neareſt

neareſt and deareſt Relation therein, ſhall be an Ornament and a bleſſing to his Houſe, and bring forth many ſweet and lovely Children; and though for the weakneſs of her Sex, ſhe may be likened to a Vine which grows not without a ſtay, yet the pious Husband will be a ſupport to her; and the Virtuous Wife will alſo be a comfort to him, and God will make them happy in one another, ſo that thoſe who are now Married, and deſire to be thus bleſſed, are highly obliged to live Religiouſly together, and then they ſhall obtain this their deſire.

Ver. 4. **Thy Children like the Olive-branches round about thy Table.**] But becauſe it is not many, but good Children that make the Parents happy; the Divine Bleſſing which belongs to the Pious Man, ſhall deſcend upon his Children alſo, ſo that they ſhall not only be numerous, but towardly and healthful, fair and flouriſhing, they ſhall be certainly his own off-ſpring [t], and ſhall alſo imitate his Piety, being dutiful and affectionate, and like thoſe Olive Plants, which becauſe they are always freſh and green [u], the Eaſtern People uſe to plant about their Tables in their Gardens as well for ſhade as Ornament, ſo his Children ſhall grow up in his Family, and become very uſeful and profitable to him, they ſhall be a Credit and a defence to the Pious Man in his old Age, *Pſal.* cxxvii. 4, 5. ſo that he ſhall have cauſe to bleſs God that brought him into the Married eſtate, in regard he derives ſo many and ſo great comforts from God's bleſſing upon the ſame.

[t] Notat R. D. Kim. *Quòd oleæ non poſſit altera arbor inſeri.* Druſ. Prov. Claſ. 2. lib. 5.

[u] Pſalm. lii. 10.

Ver. 5. **Lo, thus ſhall the Man be bleſſed that feareth the Lord.**] Let all therefore, and eſpecially Married Perſons, conſider how many, and how great bleſſings attend upon a Holy and Religious life, and let them be well aſſured that all theſe Promiſes ſhall be performed;

if they will fear the Lord, and walk in his ways, they ſhall be bleſſed in their own perſons, bleſſed in their Wife and Children, bleſſed in this World, and happy in the World to come; and ſurely this will be a ſufficient engagement to them to become truly Pious, if they do ſeriouſly think upon it; and yet their reward ſhall not only be in theſe private Bleſſings, but they ſhall be publickly bleſſed *thus*, as we are in the next place about to ſhew.

Ver. 6. **The Lord from out of Sion ſhall ſo bleſs thee, that thou ſhalt ſee Jeruſalem in Proſperity all thy life long.**] For their Piety ſhall bring down Bleſſings upon the Church and State; the Prayers which they make in God's Houſe for the welfare of all his People, ſhall be heard and accepted; the true Religion ſhall be eſtabliſhed, and the worſhip of God ſecured; the Kingdom in which this good Man lives ſhall be quiet and free, rich and populous, abounding in plenty and proſperity, and in the happineſs of the Church and Nation He ſhall be happy alſo; he ſhall have the comfort of ſeeing it, and the benefit of ſharing in it, as long as his life doth laſt.

Ver. 7. **Yea, thou ſhalt ſee thy Childrens Children, and Peace upon Iſrael.**] Nor ſhall the holy Mans life be any ſhorter, becauſe it is ſo proſperous, for long life is one of thoſe bleſſings which God hath promiſed to thoſe that fear him; ſo that as the pious Man ſhall be happy at home and abroad, ſo he ſhall long enjoy that happineſs, for God will keep him from ſickneſs and untimely death, and let him live to ſee his Children, not only Men, but Fathers; his Family ſhall ſpread into many proſperous branches, and his Country ſhall flouriſh in Peace for many Generations. Let all this therefore engage you eſpecially who are now to build a Family, to become truly Virtuous, and then you ſhall obtain all theſe great

great and laſting Bleſſings to you and yours; believe it firmly, try it ſpeedily, and bleſs God for it heartily, ſaying,

Glory be to the Father, &c.
As it was in the Beginning, &c.

§. 3. *Pſalm.* lxvii. This Pſalm is alſo added for variety, and ſometimes uſed, being a very excellent Hymn in it ſelf, as we have ſhewed in our diſcourſe upon it, Comp. to the Temple, *Par.* I. *Sect.* xvii. pag. 314. To which we ſhall only add, that it is alſo very ſutable to this occaſion, Petitioning in the very firſt Verſe for the accompliſhment of the Bleſſing lately pronounced, *viz.* "That "God may look upon theſe Perſons mercifully with his "favour; for here we pray that God may bleſs us, and "lift up the light of his Countenance on us, and be mer-"ciful unto us. And ſince the Marriage of Chriſtians is the way to enlarge the bounds of the Church, and propagate the Goſpel, we pray here, *ver.* 2. That Chriſtian Marriages may be ſo fruitful, as that God's Name may be made known by their ſpreading off-ſpring throughout all the World, *ver.* 3. ſo that all people may praiſe our God, which we know will tend to the benefit of all Mankind, for the more Praiſes aſcend to Heaven, the more Bleſſings will deſcend upon the Earth, and all that dwell therein: There is a happy Reciprocation, God's bleſſing us makes us fruitful, and our encreaſe will bring in more to praiſe God, and the more we praiſe him, the more he will bleſs us; and the more he bleſſes us, the more we ſhall love him and fear him ſtill: In the hopes therefore of this Mercy, we do heartily praiſe him now, ſaying, *Glory be to the Father*, &c.

SECTION II.

Of the Supplications and Prayers.

§. 1. IT is the Apoſtle's command that "in every "thing, by Prayer and Supplication with "Thankſgiving we do let our requeſts be made "known to God, *Phil.* iv. 6. in obedience to which Divine Rule, we think it eſpecially neceſſary in ſo weighty a matter as Marriage, to make our requeſts to God as well by the former Hymn, as by theſe preſent Supplications and Prayers; and the Bleſſings we are to crave, are ſo many, and ſo conſiderable, that we do addreſs our ſelves in various methods to Almighty God for them; preparing our ſelves thereto (according to our uſual manner) by that humble and ancient form, [**Lord have mercy upon us**, &c.] of which we have ſpoken before †. To this we ſubjoyn the *Lords Prayer*, which ought to Introduce and Authorize, Sanctifie and make way for all our other Petitions, following herein the pattern, not only of the Latine, but the Greek Church ‡, where the Lord's Prayer is introduced by a ſhort Litany towards the concluſion of the Matrimonial Office. And being thus prepared, we proceed to the *Supplications* properly ſo called, which are certain ſhort and devout Verſicles choſen out of the *Pſalms*, with proper Anſwers annexed thereunto, which the People are to joyn in; for ſince the Company conſiſts of none but

† Comp. to the Temple, Par. I. Partit. II. Sect. ii. §. 3. p. 357.

‡ Eucholog. officium Coron. pag. 393.

but ſuch as profeſs themſelves Friends to the Married Perſons, it may juſtly be expected they ſhould all bear a part in begging God's bleſſing on them; and that they may do this more effectually, we will briefly illuſtrate the particulars.

1. **O Lord ſave thy Servant and thy Hand-maid. Anſw. Who put their truſt in thee.**] This is taken out of *Pſal.* lxxxvi. 2. and implyes, that ſince theſe two Married Perſons have declared their only hope to be in God's help, as well by praying for it themſelves, as by bringing their Friends to joyn with them in this requeſt; Therefore we pray that God may preſerve and ſave them in this World, and the World to come, that ſo they may not be diſappointed of their hope: if they had not truſted in God's mercy for a bleſſing on their Marriage, they durſt not have undertaken it; and ſince they do thus rely on the Divine goodneſs, Lord let them not be aſhamed, or fail of their deſire and expectation.

2. **O Lord ſend them help from thy holy place. Anſw. And evermore defend them.**] This is taken out of *Pſal.* xx. 2. and is a Prayer for the performance of that gracious promiſe made in the cxxviii. *Pſal.* verſ. 6. (uſed but now for the Hymn) *viz.* "The Lord ſhall bleſs thee "out of *Sion*. And doubtleſs it is a great felicity for us neceſſitous Creatures, when all our Prayers made in God's Houſe, in the time of our diſtreſs, are prevalent, and do procure ſuch help from Heaven for us, that we are always ſuſtained or delivered: They will need God's help to aſſiſt them in doing good, his protection to defend them from many Evils, and we pray they may have both his help and defence now and evermore.

3. **Be unto them a Tower of ſtrength. Anſw. From the face of their Enemy.**] This is taken out of the

πύργος ἰσχύος ἀπὸ προσώπου ἐχθροῦ. lxx. *Turris fortitudinis à facie inimici.* Vulg.

old Greek and Latine Verſions of *Pſal.* lxi. 3. 7. *David* aſſures us, God had been an impregnable Tower to him, even when his Enemies ſet their faces againſt him with all imaginable fury; and we pray that the ſame God may keep theſe perſons as ſafe from all their Spiritual and Temporal Foes, as if they were intrenched in the moſt invincible fortreſs.

4. **O Lord hear our Prayer. Anſw. And let our cry come unto thee.**] This is taken out of many *Pſalms*, where it is frequenty repeated, *Pſal.* lxi. 1. and cxliii. 1. & v. 1. And it ſtands exceeding properly in this place, looking back to the preceding Supplications, and enforcing them by a freſh and importunate addreſs to God to hear them, and alſo looking forward to the ſucceeding Prayers, making way alſo for them, by earneſtly requeſting they may become effectual: In ſhort, we here deſire that the cry of our Supplications may reach to Heaven, and the Petitions of our *Prayers* may be heard and anſwered; and what can be a more proper concluſion for theſe Supplications, or a better Introduction to the following Prayers than this?

§. 2. The Prayers which follow, are three; The firſt for God's Grace and Bleſſing, eſpecially in Spirituals. The ſecond for the great Temporal Bleſſing, *viz.* Fruitfulneſs in Children. The third for the accompliſhing of that which is myſteriouſly ſignified by Holy Marriage. The firſt Prayer hath three Parts. 1. A Petition for Spiritual Grace to make them Holy. 2. For the Divine Bleſſing to make them happy. 3. The end of both theſe requeſts. On each of theſe we will briefly remark.

1. **O God of Abraham, God of Iſaac, God of Jacob, bleſs theſe thy Servants, and ſow the Seed of Eternal**

life

life in their hearts, that whatſoever in thy holy Word they ſhall profitably learn, they may in deed fulfill the ſame.] This Petition is introduced with thoſe ancient Titles of God, who hath called himſelf of old, "the "God of *Abraham*, &c. *Exod.* iii. 6. *Matth.* xxii. 32. and we invocate him by calling him the God of theſe Patriarchs, becauſe they were the Fathers of that People which was the only Church of God for many Ages, and they are the Fathers of the Faithful to the end of the World; moreover, they were bleſſed with holy and fruitful Wives, ſo that many Nations ſprung from them: being therefore to Petition for the like bleſſings on this Pair that thoſe bleſſed Patriarchs enjoyed, we encourage our ſelves by mentioning their Names, who were ſo happy in their pious and Auſpicious Nuptials. The firſt Petition is for the chiefeſt good, *viz.* that which is good for their Souls, even that God may make the good Seed of his Holy Word to grow up in their hearts, ſo as to make them holy here, and happy hereafter: And this we beg with reſpect, both to the foregoing *Pſalm*, and the following Exhortations, wherein there are excellent documents taken out of holy Scripture; but unleſs God do imprint them on their hearts, they will be in vain. The Word of God is often compared to good Seed, and becauſe the fruit of obeying it is immortal glory, therefore it is called "the Seed of everlaſting life. Now ſince we ſpeak it only to the ear, we pray that God may make it take root in their hearts, *James* i. 21, 22. and then we ſhall behold the fruits of it in their Deeds and their Converſation, and they will meet with the reward of that obedience in the life everlaſting. We have already taught them out of God's Word the ends of Marriage, the conditions of the Covenant, the Bleſſings attending on pious Nuptials, and we ſhall teach them preſently their ſeveral duties to one another out of the ſame divine Oracles. God grant

this

this excellent Seed may not be caſt away upon them, but that they may entertain it in honeſt and good hearts, and produce the fruits thereof in their lives, & then they ſhall live for ever. That which is born of corruptible Seed is frail and mortal; but the Word of God is incorruptible Seed, by which if we be regenerate and born again, we ſhall become immortal, and live for ever: Wherefore, before you pray for the Birth of others to live in this mortal life, take heed to obey God's Word, and pray for his Bleſſing on the inſtructions thereof, that you your ſelves may be born again to live the life of Glory, 1 *Pet.* i. 23.

2. **Look, O Lord, mercifully from Heaven upon them, and bleſs them; and as thou didſt ſend thy bleſſing upon** Abraham **and** Sarah **to their great comforts, ſo vouchſafe to ſend thy bleſsing upon theſe thy Servants.**] This ſecond Petition is for God's Bleſſing, which is deſired in the moſt humble manner, and in the phraſe of holy Scripture, *Deut.* xxvi. 15. *Iſa.* lxiii. 15. We remember that God is in Heaven, and we upon Earth, and there is a vaſt diſtance and diſproportion between us, only his mercy moves him to paſs by our unworthineſs, ſo that he doth not deſpiſe us for our meanneſs, but is pleaſed to look down upon us from the Throne of his glory, when we call upon him for ſuccour; and ſuch mercy we deſire him now to ſhew to theſe two, who perhaps are gay and gorgeous in the eyes of Men; but it will allay all the Vanity which their bravery might puff them up withal, to conſider this glorious Majeſty, who is ſo infinitely above them, when they are at the higheſt pitch, that it is a great condeſcenſion in him to look down upon them, and they muſt go to him upon their knees to beg a bleſſing. Now if they deſire this humbly and earneſtly, there is great hopes of prevailing, in regard we have an encouraging inſtance before us of a

bleſſed

bleſſed pair, whom God did grant the like favour unto. The Roman Office of old did here name *Tobias* and *Sarah* the Daughter of *Raguel*, which being but an Apocryphal ſtory, our prudent Reformers changed the example into that of *Abraham* and *Sarah*, whom the Canonical Scripture aſſures us to have been eminently bleſſed, *Gen.* xvii. ver. 5, 6, 15, 16. In ſo much, that it became uſual with thoſe who bleſſed others, to mention the name of *Abraham*, which is the meaning of that promiſe, "I will make thy name great, and thou ſhalt be a "bleſſing, *Gen.* xii. 2. that is, "Thou ſhalt be that bleſſing "whereby men ſhall bleſs others, ſaying, "God make thee like *Abraham*[a]. *Fagius* alſo notes, when the *Jews* would bleſs a Woman, they ſay, "God make thee like *Sarah*, and like unto "*Rebekah*[b]. Yea, the modern *Jews* in their preſent Marriages, do ſtill uſe that joyful Acclamation made at the Nuptials of *Boaz* and *Ruth*; "The Lord make the Woman that is come "into thy Houſe, like *Rachel* and "*Leah*, which two did build the "Houſe of *Iſrael*[b]. But the Greek Office is moſt full to this purpoſe, where the Prieſt ſaith to the Man, "Do thou worthily "like *Abraham*, be thou bleſſed as *Iſaac*, and multiplyed "as *Jacob*, going on in peace, and keeping the Com-"mandments of God in Righteouſneſs: Then to the Woman he ſaith, "Do thou worthily like *Sarah*, and rejoyce "like *Rebekah*, be thou multiplied as *Rachel*, delighted "in thy own Husband, keeping within the bounds of "the Law, ſo will God be well "pleaſed[c]. And in the old Roman form, contained in S. *Gregory*'s Sa-

[a] Ita Munſter è R. R. explicat locum. Gen. xii. 2.

[b] P. Fagius in Gen. xlviii. ver. 20.

[b] Ruth iv. 11. vid. Grot. in locum.

[c] Eucholog. offic. Coron. p. 393.

cramen-

cramentary, they were wont to pray that "she may be "amiable to her Husband as *Rachel*, wife as *Rebekah*, "of long life and eminent fidelity "as *Sarah*[d]. We have therefore great Authority for the mention of this holy Patriarch and his Wife; and we have good reason also, that the mention of so blessed a Couple may excite us to imitate their piety, and quicken us to hope for the like blessing.

[d] Sacramentar. Greg. M. pag. 385.

3. **That they obeying thy will, and always being in safety under thy Protection, may abide in thy Love unto their lives end, through Jesus Christ our Lord, Amen.**] This is the end of both the former Requests, *viz.* Therefore we beg the grace of God, that they may obey his will; and therefore we pray for his blessing, that they may continue in safety under his protection: We would have them both holy and happy, and then they will be obliged to abide in the Love of God to their lives end; for how can they be so base to despise his Love, or so vile as to forfeit his favour, who doth renew their souls with his Grace, and preserve their persons by his Providence? Surely they will ever remain in Gods Love, and his Love is compleat felicity, And now what better things can we devise to ask? or what nobler ends can we aim at in asking, than those contained in this Prayer, which we here seal with the Name of Jesus? *Amen.*

§. 3. *The second Prayer* is for the procuring that special blessing which is the great end of Marriage, *viz.* Children, and therefore the Rubric orders it to be omitted, if the incapacity of the persons make it unlikely to prevail. Now no usage is more ancient in Matrimony than this, to wish the Parties may be fruitful; this was God's blessing to *Adam* and *Eve*, Gen. i. 28. This was the Prayer of *Rebekah*'s Friends, when they sent her to *Isaac*, "they

"they blessed *Rebekah*, and said—Be thou the Mother "of Thousands of Millions, *Gen.*xxiv.60.and to the same purpose was that Prayer for *Boaz* and *Ruth*, chap. iv. 11, 12. And in all Offices of Marriage, there are some Petitions that the Woman may bear Children; this is frequently repeated in the Greek Liturgy [e], and mentioned also in the Latine Forms [f]. But this excellent composure is the fullest of all other, containing First an Introduction, declaring, 1. To whom we Pray, [**O merciful Lord**, &c.] 2. Why we pray to him, [**by whose gracious gift**, &c.] 2ly. The Petitions. 1. For the Production of Children, [**we beseech thee assist with thy Blessing**, &c.] 2. For the Education of them, [**and also live together so long**, &c.] 3. The conclusion [**through Jesus Christ**, &c.]

[e] *κάρπον κοιλίας καὶ εὐτεκνίαν*. Euchol. offic. Coron. p. 387. 389. 393.

[f] *Sit fœcunda in sobole*. Manual. Sarisb. fol. 44.

1. **O merciful Lord and Heavenly Father, by whose gracious gift Man-kind is encreased.**] This Introduction lays an excellent foundation for the following requests, setting Almighty God before us, 1. As a merciful Lord, who when all Man-kind were forfeited to his Justice by sin, so that he might have suffered the whole species to perish; yet he was pleased to give unto Man, Children to supply his place after him; and though single Persons must dye, yet others are daily born and raised up in their stead, through God's mercy. Who 2. is called our Heavenly Father, because he is the principal cause of our Creation, and our Earthly Fathers are but the instrumental and subordinate causes of our being; whence (saith *Clemens Alex.*) we are forbid "to call any "Man Father upon Earth, *Matth.* xxiii. 9. that is, "To account our natural Parents the sole causes of "our

"our being, and to honour them "more than God [g]. We must therefore look up to him who is the Father of all, as the next words import. By his gracious gift Mankind is encreased, and therefore if we desire Children, we must pray to him for them; "Children are a gift that cometh of "the Lord, *Psal.* cxxvii. 4. The Jewish writers reckon three Keys that God never intrusted in the hands of any Servant, and one is "the Key of "the Womb [h], which made *Jacob* gravely to check *Rachel* murmuring at him for want of Children, by saying, "Am I in God's stead? *Gen.* xxx. 2. where the *Chaldee* Paraphrase reads, "Shouldest thou not have "asked them of God, who hath "with-held them [i]? It is he (saith *David*) who maketh "the Barren "Woman to keep House, and to "be a joyful Mother of Children, *Psal.* cxiii. 8. and all good Men have been wont to own their Children to be God's gifts unto them, *Gen.* xxxiii. 5. *Isa.* viii. 18. To him therefore do we pray in this case.

g Μὴ αἴτιον ἡγήσασθε τὴν σπείραντα ὑμᾶς τὴν κτίσαρκα σπορὰν, τῆς οὐσίας ὑμῶν, ἀλλὰ συναίτιον γενέσεως. Clem. Al. Strom. 3.

h Paraph. Hierosol. Gen. xxx. 22.

i *Nonne à facie Domini debuisses petere, qui prohibuit te?* Chal. par. ib.

2. **We beseech thee assist with thy Blessing these two Persons, that they may both be fruitful in procreation of Children.**] To this great Father and encreaser of Man-kind, we make our Applications for a Blessing upon the Marriage of these two Persons, that a numerous and hopeful Issue may spring from it; for if his Blessing be restrained, though they be never so young and strong, never so fresh and fair, they may dye Childless, which is a great misfortune in the esteem of all Men: We know that *Hannah* obtained a Son by her Prayers, when

when ſhe had deſired and wanted one many years, 1 *Sam.* i. 10. and we may be aſſured that God is able to grant this Bleſſing to us, if he ſee it fit for us; and therefore let us beg this mercy from him who only is able to beſtow it; and pray that we may not want that comfort of our Marriage, which was the main end of its Inſtitution, and the chief motive to our undertaking that Eſtate.

3. **And alſo live together ſo long in Godly love and honeſty, that they may ſee their Children Chriſtianly and Vertuouſly brought up to thy praiſe and honour, through Jeſus Chriſt our Lord.** Amen.] The Bleſſing of Children is not compleated till they be Educated and brought up, and it is a great misfortune to leave our Children to the care of others, who ſeldom regard them with the affections of a Parent, when once they are helpleſs Orphans: Wherefore we pray in the next place, that the Parents themſelves may live ſo long and ſo lovingly together, that they may unanimouſly promote their own Childrens Education, which is as great a kindneſs as the bringing them into this world, and in ſome ſenſe, a greater: Whence *Alexander* was wont to ſay, He loved his Maſter no leſs than his Father, for by the one he became a Man, and by the other a good Man [k]; and if we leave them never ſo vaſt an Eſtate, it cannot compenſate them for the want of Education, nor will they know how to manage either themſelves or their Eſtate without it: And if we can leave them nothing, yet if we bring them up in Learning and Virtue, they are ſecured ſufficiently againſt want, and in the faireſt probabilities for advancement. Wherefore, if God do ſpare the lives of Parents, it is chiefly for this end, that they may give their Children the beſt Education they are able; and they that ſlip the time of Youth, (which

[k] ὡς δ' ἐκεῖνον μᾶλλον ζῶν, διὰ τοῦτον ἢ καλῶς ζῶν. Plutar.

Qui præceptorem ſanctî voluere parentis
Eſſe loco--Juven. Sat. 7.

(which is moſt apt to take bad impreſſions, if good be not firſt ſet on) theſe Parents do a miſchief to their Children, which never can be redreſſed; we pray therefore that Parents may not only bring forth Children, but bring them up. Firſt, Chriſtianly, that is, by bringing them to holy Baptiſm, to make them Members of the Chriſtian Church, and Heirs of the Kingdom of Heaven; for it is one main end of Marriage, that it may be the Nurſery of the Church, and the repleniſher of God's Heavenly Kingdom[1]. Yea, the Divine *Plato* ſaith it ſhould be the main end of our deſiring Children, "that they "may fill our vacant places, and "praiſe God in our ſtead, when we "are removed from hence. Let it be our care therefore to inſtruct our Children in the true Chriſtian Faith, and ground them firmly therein; the want of which early inſtitution will expoſe them to Atheiſm or Faction, to Apoſtaſie and Superſtition; for none are of many Religions but thoſe that never well underſtood any; nor do any forſake the true Religion ſo ſoon as thoſe who never fully were inſtructed in it; and ſure they bring up their Children like Brutes, and worſe than Heathens, who do not Principle them aright in the Chriſtian Faith: Yet knowledge is not the only thing to be inſtilled into our Children; we muſt take care that their manners be anſwerable to their underſtanding. And ſecondly, we muſt take care they be Vertuouſly brought up alſo, that is, we muſt accuſtom them betimes to be humble & modeſt, diligent & frugal, temperate & ſober, to be courteous & patient, true in their words and deeds, dutiful and reſpective to their Parents and all their Superiors: And becauſe example will teach them this ſooner than precepts, we pray that the Parents may live together in Godlineſs, Charity, and

[1] *Tua enim, Domine, Providentia diſpenſat--- ut quod generatio edidit ad mundi ornatum, regeneratio ad Eccleſiæ perducat Augmentum.* Greg. Sacram. pag. 385.

and Honesty: An evil Father can scarce expect a good Son [n]. Let Parents therefore, saith S. *Hierome*, be careful their Children see nothing in them which is evil, nor learn nothing from them which they must unlearn again [o]. *Pythagoras* bids us "Reverence a Child; and *Cato* turned *Manlius* out of the Senate for saluting his Wife before his Daughter [p]. Doubtless it is a mighty folly to be so tender and indulgent over our Childrens bodies, and not to be as fearful lest evil happen to their souls, since in reason we ought to be more afraid of their being corrupted by ill manners, than maimed in their Limbs, the one bringing but a Temporal, the other an Eternal inconvenience on them: Let us therefore shew our selves truly wise & loving Parents, by bringing up our Children religiously and severely, which will tend so evidently to the Childrens benefit, that it is a Proverb among the Greeks, "The sharpest Father hath the wisest Son; and besides, their virtuous Education will tend also to our own great comfort, and to the glory and praise of God (as is noted in the Prayer) we shall be abundantly satisfied in our Marriages, and God will be glorified by them, when Religious and Vertuous Children spring from them, to succour us in our old age, and to serve God from one Generation to another: No wonder therefore if we do earnestly beg so great a blessing in so prevailing a Name as that of Jesus Christ our Lord, *Amen.*

[n] Πατὴρ ἀνυπόπτῳ παῖδα νεύσει. Clem. Al. protrep.

[o] *Nihil in te, & in patre suo videat, quod si fecerit, peccet. — ne discat in tenero, quod ei postea dediscendum est.* Hieron. ad Laetani, Ep. 7.

[p] Al. ab Alexandro, l. 2. c. 25.

§. 4. The last Prayer is made for the accomplishing of those duties which are mysteriously signified by holy Marriage; and it is the most Ancient of them all, the be-

beginning thereof being used by *Tobias* upon his Marriage, *Tobit* viii. 6. and the substance thereof is found as well in the Euchologion [q], as in the Sacramentary of S. *Gregory* [r], and it is not inferior to either of the former in the method and comprehensiveness thereof, as it is now prescribed in our Liturgy: It contains two principal parts, 1. The grounds of our hope premised, 2. The matter of our desires inferred from thence. First, the grounds of our hope are derived, 1. From the Original Institution of Marriage in the Old Testament, [**O God, who by thy mighty power**, &c.] 2. From the mysterious application of it in the New, [**O God who hast consecrated the state**, &c.] Secondly, The matter of our desires. 1. For the Man, that he may do his duty, declaring, 1. What it is [**Look mercifully upon these thy Servants, that both this Man may love**, &c.] 2. In what manner it must be performed, [**as Christ did love his Spouse**, &c.] 2. For the Woman, that she may do her duty; intimating also, 1. What it is, [**and that this Woman may be loving**, &c.] 2. How it may be performed [**and in all quietness——be a follower of holy**, &c.] 3. A request for both together; 1. For their Temporal happiness, [**O Lord bless**, &c.] 2. For their Eternal felicity, [**and grant them to inherit**, &c.] Of these parts we will now briefly discourse.

[q] Ὁ Θεὸς ὁ ἄγραντος καὶ πάσης κτίσεως δημιουργὸς, ὁ τὴν πλευρὰν, &c. Euchol. offic. Coron. p. 387, 388.

[r] *Deus qui potestate virtutis tuæ de nihilo cuncta fecisti*, &c. Greg. Sacram. p. 385.

1. **O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of Man (created after thine own Image and similitude) Woman should take her beginning, and knitting them together, did'st teach that it should never be lawful to put asunder**

those

those whom thou by Matrimony had'st made one.] To encourage us to ask many and great Blessings for these now Married Persons, we do first commemorate the original Institution of Marriage, beginning with a memorial of the Creation of all things, to mind us of God's mighty power, who having no pre-existent matter to work upon, did raise this goodly fabrick of the world by the power of his bare word, so that we are sure he is able to do for us whatever we can desire: And we may hope he will be as ready as he is able to help us, since he is the Creator of Man also in a peculiar manner, he being made with more deliberation than any other Creature, *Gen.* i. 26. and not till all other things were first set in order, that he for whose sake the whole world was made, might be brought into a well-furnished House, and sit down to a spread Table [s]. He was made also in the Image of God, not in the Figure of his Body, but the endowments of his mind [t], *Colos.* iii. 20. *Ephes.* iv. 23. so that any request put up for such a noble Creature to such a mighty and merciful Creatour, cannot but prevail, which will still be more likely, if we look further upon the Creation of Woman, whom God could as easily have Created distinctly, as he did Man; but to make them dearer to one another, whom he designed for this Sacred Conjunction of Marriage, he took the Woman out of the Man, and made her of his own flesh and bones, *Gen.* ii. 21, 22, 23. It was as facil to his Omnipotence also to have Created two thousand, as two, or to have made a new Creation for every one that was to see the light; but he chose rather to make only *Adam* and *Eve*; and uniting them in Holy Marriage, designed that to be the way for Peopling the world and preserving the noblest of his works. It is evi-

[s] Ἵνα εὐθὺς εὕρῃ συμπόσιον, καὶ θέατρον ἱερώτατον. Philo. ita S. Amb. Hexamer. Tom. 1. p. 415.

[t] *Ad divinam imaginem propiùs accedit humana virtus quàm figura.* Cicer.

dent he designed Marriage in the very first draught of the Creation, and accordingly made the first Marriage himself, proclaiming then the Rite to be Holy, and the Unions thereof to be inseparable; and ever since Mankind desires it, and needs it, and we all owe our Original to it. Wherefore, since it was so instituted, and so designed, so Consecrated by God, and so useful to Man, we have reason to hope for those great Blessings which we are about to ask for the Persons which are now entred into this Estate.

2. **O God, who hast Consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the Spiritual Marriage and Unity betwixt Christ and his Church.**] But we have a further ground to hope for God's Blessing upon this Holy Ordinance, *viz.* because of the mysterious signification thereof, which the New Testament teacheth us, *viz.* The Spiritual Union between Christ and his Church, *Ephes.* v. 25.——32. And this Parallel S. *Prosper* thus describes, "As out of the side of *Adam* sleeping, *Eve* was "formed, so out of the side of Christ hanging on the "Cross, the Church, which now is, "was to be formed", to which we may add that Jesus left his Father, and did cleave to his Spouse the Church, and by his Incarnation we are become Members of his flesh: The divine and humane Nature were, as it were, Married together; and Jesus did Espouse his Church, and thereby many Children are begotten and born again unto God: our Lord also loves the Mother, and provides for the Children a Portion in his Heavenly Kingdom; and all this mercy and love of Christ to his Church is typified and represented by Marriage; which therefore doubtless is a very holy thing, and highly esteemed in the sight of God, since he hath honoured it so ex-

" Prosper de promiss. & prædict. par. 1. c. 1.

exceedingly, as to make it a Type of the most glorious mystery in the world; and accordingly we had need to pray, that those who enter into this sacred estate, may not profane it; and we have reason to hope that God will not deny them his grace to enable them to live answerable to the mysterious signification thereof. But being to speak more of this mystery hereafter, we will only note, that the Roman Church calls these words (which are no Benediction at all) the *Sacramental Benediction*, strictly prohibiting the pronouncing them in Second-marriages, which seems to proceed from their mistake of the word *Bigamy*, being by them applyed to Marriage after the death of the former Husband or Wife, (a thing as innocent, *Rom.* vii. 3. and as necessary as the first Marriage in many cases) whereas the *Bigamy* prohibited in Ancient Canons, was the Marrying second Wives while the former was living †, which is abominable and unlawful; and not only these words, but the whole Office would be profaned, if it were used to such a wicked Conjunction.

† Vid. Hammond. Ann. 1 Tim. iii. 2. b.

3. **Look mercifully upon these thy Servants, that both this Man may love his Wife according to thy word (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh.]** Having considered the divine Institution, and the mysterious signification of Matrimony, we proceed upon these grounds, First in general, to Look mercifully upon this Man and Woman, who in themselves are unworthy to enter into so Sacred, so Venerable, and so Mysterious an estate, but desire to be accepted by God in this their undertaking, and pray that they may answer all the noble ends of this holy Institution: In particular, First we pray for the Man that he

may love his Wife according to God's Word, and the Example of Chriſt, *Epheſ.* v. 25. and as S. *Paul* ſaith, the whole Law is contained in this one word, Love, *Rom.* xiii. 9. So are all the duties of Marriage alſo; for if the Husband have a hearty love for his Wife, it will certainly produce all other things which God requires: The affectionate Husband will be tender of his Wifes welfare, faithful to her Bed, and reſpectful to her Perſon; he will be helpful to her in her diſtreſs, and bountifully ſupply all her needs; he will defend her from Injuries, maintain her Honour, cover her Infirmities, and comfort her in her Sorrows: And ſuch indeed is the Love of Jeſus to his Spouſe the Church, here propoſed as our Pattern; it is no fantaſtick flaſh of uncertain paſſion, nor ſudden blaze of looſe deſire, nor painted flame of flattering Hypocriſie: His Love was of another nature, expreſſing it ſelf by nobler indications; He laid down his Life for his Church, which is the higheſt demonſtration of kindneſs, *John* xv. 13. teaching us to refuſe no coſt nor pains, no danger or difficulty to preſerve our dear Wives: He feeds his Church at his Table, adorns it with variety of gifts, furniſhes it with Graces, receives its Petitions courteouſly, and grants them freely: He ſympathizes and ſuffers with her in all her afflictions, eſteeming a wrong to her, to be an injury to himſelf, *Act.* ix. 4. and a favour done to her, he takes as a kindneſs ſhewed to him, *Matth.* x. 40. He is her Head and her Saviour, he ſupplies her wants, deſtroys her Enemies, and reſcues her out of all danger: All which is a lively Pattern of that which a loving Husband ought to do for his beloved Wife; for as our Marriage is the Type of that between Chriſt and his Church, ſo it muſt be our care to make the Exemplar and the Copy agree; and we ſhall be unworthy to enter into ſo Sacred an Eſtate, and unfit to become the Types of Chriſt in this condition, if our carriage

riage therein be not an imitation of ſo lovely an example; yea, thoſe Marriages that are not ſignificant of this myſtery, ſhall want that excellent Bleſſing of Chriſt, which is imparted to thoſe who live in this Eſtate according to thoſe excellent meaſures he hath ſet them.

4. **And alſo that this Woman may be loving and amiable, faithful and obedient to her Husband; and in all quietneſs, ſobriety, and peace, be a follower of holy and Godly Matrons: O Lord bleſs them both, and grant them to inherit thy everlaſting Kingdom, through Jeſus Chriſt our Lord, Amen.**] The ſecond Petition is for the Wife, that ſhe may do her duty alſo, by the aſſiſtance of the ſame grace, *viz.* 1. That ſhe may be *loving*, which is equally the duty of both parties; and by her performing it to her Husband, ſhe obliges and ſecures the like affection from him again, *Magnes amoris amor.* Now this love will alſo teach her all the reſt of her duty, and therefore it is firſt required; for if the Wife intirely love her Husband, no doubt ſhe will be, 2. *Amiable*, that is, obliging and complaiſant in her Converſation, kind and affable in her words, courteous and winning in her behaviour, which is oppoſite to that moroſeneſs and peeviſhneſs, that churliſhneſs and ſoureneſs of temper which is ſo ungrateful in it ſelf, and the occaſion of ſo many quarrels between the Husband and Wife: wherefore ſhe muſt avoid it by all means, and they muſt, as *Paul* teacheth, ſtrive to pleaſe each other, 1 *Cor.* vii. 33, 34. Hence the Wife is called the loving Hind, (as the *Rabbins* ſay) becauſe that Creature hath no Gall *. And *Plutarch* ſaith, "That they, who in "their Marriages Sacrificed to "*Juno*, did not offer up the Gall "with the reſt of the Sacrifice, but taking it out, caſt it "behind the Altar, to ſignifie by this Rite, that there

* Prov. v. 19. vid. Druſium de Cervâ amorum. Proverb. Claſſ. 2. lib. 4.

"ſhould no bitterneſs nor anger remain between thoſe "who were joyned in Matrimony: *Plutar. in Matrim. document.* 3. We pray ſhe may be *faithful*, not only to his Bed (which ſhe doth here ſo ſolemnly Vow) but alſo to his intereſt and his ſecrets: She muſt promote his good to the utmoſt of her power, diſcover all things to him which he ought to know, and conceal all that he reveals to her, it being unnatural to betray her neareſt Relation, whoſe intereſt is her own. 4. That ſhe may be *obedient*, which duty we have diſcourſed of before, *Part.* II. *Sect.* i. §. 4. and ſhall ſpeak of it again ſhortly, when thoſe places of Scripture, which enjoyn the Wife to obey her Husband, are produced at large in the Exhortation; only noting at preſent, that the firſt Duty is Love, and the laſt Obedience; to ſhew it is no ſervile thing, but an Obedience that flows from Love, and cannot be ſeparated from it, *John* xiv. 15. Theſe being the matter of the Wifes duty, the next particular is the means how ſhe may perform it, *viz.* by following Godly Matrons; for it is certain that Examples are the ſpeedieſt and eaſieſt way of teaching; and generous ſpirits are aſhamed not to do as well as any in their circumſtances have done. Hence both the Greek and Latin Offices do here enumerate thoſe holy Women recorded in Scripture as eminent for their conjugal Piety, *viz.* *Sarah* and *Rebekah*, *Rachel* and *Elizabeth*, &c. The Roman Ladies alſo had their *Caja Cæcilia* propounded to them for a pattern; and if the Wife make ſuch as theſe her Copy, no doubt ſhe will become an excellent Perſon; eſpecially if ſhe do not only imitate thoſe bleſſed Women, who are long ſince dead, and become glorious; but alſo conſort her ſelf with Holy and Godly Matrons yet alive, who

"Adjuvari ſe exemplis exoptat humana infirmitas, quò facilius ipſa etiam nunc faciat, quæ alios feciſſe antè cognoſcat. Salv. ad Eccleſ. Cath. l. 3.

who are eminent for their quietneſs in their own houſes, their ſobriety and moderation in the government of themſelves, and their peaceableneſs among their Neighbors. Theſe will be continual and living Monitors of her duty to her, and inſtill Virtue into her with the greateſt pleaſure imaginable; and beſides, the keeping company with ſuch will get her the reputation of being very good, and like to thoſe ſhe converſes with [z]; whereas the conſorting with Wanton, Intemperate, Idle and Prating Women, is a ſcandal in it ſelf, and inſenſibly corrupts the beſt diſpoſed Perſon [a]. Laſtly, We pray for both the Husband and Wife together, who if they do theſe duties, we ſhall certainly obtain for them, that God ſhall bleſs them, and make them proſperous in this World; and after this life is ended, he will make them eternally happy in his Kingdom, where they neither Marry, nor are given in Marriage, but are as the Angels of God. And now how bleſſeds are every holy Couple, whom God will make truly happy both here and hereafter alſo! The Lord hear us for all that enter into this ſacred eſtate, for Jeſus ſake, *Amen.*

[z] — *Ad inſtructionem plurimùm proficit, & ad probitatis teſtimonium,* Ambroſ. off. l. 2. c. 20.

[a] *Malignus comes quamvis candido rubiginem ſuam affricat.* Sen. ep. 7.

§. 5. There remains now no more but the *Final Benediction* in this rank to be treated of; and we may note that all the Ancient Chriſtian forms have ſeveral ſorts of Bleſſing, according to the ſeveral parts of the Office, which made the whole Order be called, "The Bleſſing of the Spouſe, as we noted before; and ſince it hath been uſual to take leave with a Bleſſing at the parting, *Gen.* xlvii. 10. 2 *Chron.* xxx. 27. Our Church placeth this in the concluſion of the Office, following herein the example of other Liturgies, as the French Church ſeems

ſeems to have followed our Copy, for they conclude with a Benediction to the ſame ſenſe with this [b]. The words of ours have an evident reſpect to the laſt Prayer, which was made upon ſo excellent grounds, and with ſo great probability of ſucceſs, that the Prieſt here pronounces the ſame thing by way of Bleſſing which he asked of God before, and it contains three principal parts, 1ſt. The grounds of this Bleſſing, *viz.* 1. God's Creating Man and Woman. 2. His joyning them together in Marriage. 2ly. The matter of it, 1. The Grace of God. 2. His Bleſſing. 3ly. The end of it. 1. That they may pleaſe God. 2. Live lovingly together.

[b] *Nôtre Seigneur vous rempliſſe de toutes graces, & en tout bien vous doint vivre enſemble longuement & ſainctement.* Amen.

1. **Almighty God, who at the beginning did Create our firſt Parents** Adam **and** Eve, **and did ſanctifie and joyn them together in Marriage.**] Whatſoever God did to our firſt Parents, was done partly with reſpect to us, to direct us what to do upon the like occaſion. He Created two, that he might make them one again by Marriage, and when he joyned them, he gave them his Bleſſing: Wherefore we having imitated this divine Pattern in joyning theſe two, ought alſo to bleſs them; but we cannot do it by our own Power, and therefore we preſume not to do it in our own Name, nor do we do it by way of direct donation, but humble Petition, praying the ſame Almighty God which made and bleſſed the firſt Marriage, to bleſs this alſo.

2. **Pour upon you the riches of his Grace, ſanctifie and bleſs you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end,** Amen.] The Grace of God is often compared to the holy Oyl, wherewith ſuch Perſons were anointed as were to be ſanctified for any eminent employment, and the

the riches of his grace is put for the abundance thereof, *Epheſ.* i. 7. *chap.* ii. 7. as richly, ſignifies plentifully, *Coloſ.* iii. 16. 1 *Tim.* iv. 17. So that the Prieſt deſires Almighty God to pour out abundance of his grace upon theſe two, that they may be inwardly ſanctified, and outwardly bleſſed; and if their ſouls be endued with Love and Charity, meekneſs and humility, *&c.* and their affairs conducted by God's Providence, no doubt they will pleaſe God, and oblige one another ſo long as their lives do laſt, for ſo long this Contract ſtands good. And now if the Parties be prepared to receive this great Bleſſing, they may be aſſured God is ready to beſtow it upon this invocation of his deputed Servant; and then the Married Perſons ſhall be bleſſed in deed. The good Lord make them Holy, and furniſh them with the Graces proper for this Eſtate; that they doing their ſeveral duties therein, may pleaſe God, and oblige one another; and then they are as happy as they can be on this ſide Heaven.

SECTI-

Section III.

Of the Exhortations taken out of Holy Scripture.

§. 1. THE Married Perſons have mutually engaged to live together, "according to "God's holy Ordinance, that is, according to thoſe Laws which God hath ordained in his word; wherefore our Church thinks it very neceſſary they ſhould hear and know what theſe Laws are which they have ſo ſolemnly engaged to keep and perform; and therefore inſtead of the Epiſtle and Goſpel uſed in the Offices of the Eaſt and the Weſt, we have made a plain and full Collection of the duties of both Parties; and I find that the Primitive Church was wont to make ſuch a kind of Exhortation to ſuch as were not Baptized till after Marriage, admoniſhing them to keep their Conjugal Vow inviolate [e]; yea, it was God's own order that the King of *Iſrael* ſhould have a Copy of the Law delivered to him at his Coronation, that he might know what charge he had undertaken, *Deut.* xvii. 8. 2 *King.* xi. 12. and there is the ſame reaſon to give this abſtract unto thoſe who take the eſtate of Matrimony upon them; and that they may know the intent thereof, they are introduced with a ſhort Pre-

[e] Aug. de Civ. Dei, lib. 1. cap. 27.

Preface, declaring 1. Who these Rules are designed for; First, those that are Married, [**All ye that are Married,**] for these two especially, and for all others in this estate, whose duty being the same it was the first day of their Marriage, we take this occasion to remind them also thereof. Secondly, For those who intend it, [**or that intend to take the holy estate of Matrimony upon you,**] that they may consider well before, whether they be willing to submit to the duties which will be then required of them. 2. Whence these rules are taken, [**Hear what the holy Scripture doth say,**] we give them in God's own Words, and none dares despise his Orders, or can dispute his Authority. Thirdly, What they concern, *viz.* First the Husbands duty [**as touching the duty of Husbands towards their Wives.**] Secondly, The Wives duty, [**and Wives towards their Husbands.**] And these we have for orders sake so digested, as to put together first all those places concerning the Husbands duty, and then those concerning the Wives. We begin first with that famous place of S. *Paul*, *Ephes.* v. 25. which is all read for the Epistle in the Greek Church, in the Office of Marriage: And first, let the Husband hear what God enjoyns him there.

§. 2. *Ephes.* v. 25. **Husbands love your Wives, even as Christ also loved the Church, and gave himself for it.**] The Husband is Superior to his Wife in dignity, but yet he must not despise his Wife nor Tyrannize over her, but love her with the same dear affection that Christ (who is the Head of his Church) loved it; now he laid down his Life for his Church, and we must love our Wives so well, as to undergo the greatest perils for their good. We read of *Tiberius Gracchus*, who chose to dye for the safety of his Wife [d]: And *Fulgosius* mentions a *Neapolitan*, whose Wife being taken

[d] Valer. Maxim. l. 4. c. 6.

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Captive by the *Moores*, he ſold himſelf for a Slave, that he might bear her company [e]. Nor is it ſtrange that true Love ſhould produce ſuch exceſſes of kindneſs towards a dear and obliging Wife; but Jeſus dyed for his Church, while it was averſe from him, and loves it exceedingly, though there be nothing in it to deſerve or requite his favour. Wherefore we muſt alſo, in imitation of him, labour to win the affections of ſuch as have not ſo great kindneſſes for us as they ought, and this will either engage them to love us, or leave them under the ſhame of being reputed baſe and unworthy Perſons.

[e] Bapt. Fulgoſ. rer. mem.

Ver. 26.] **That he might ſanctifie and cleanſe it with the waſhing of water by the Word.**] The Church, when Jeſus dyed to redeem it, was deformed by Original, and polluted by actual ſin; he did not find it amiable, but made it ſo, and gave himſelf for it, not becauſe it was holy, but with intent that he might cleanſe it from the guilt of Sin by the waters of Baptiſm, and purge it from the power of Iniquity by the efficacy of his holy Word: So that if you will follow this glorious pattern, you muſt do all acts of kindneſs to your Wives, not ſo much becauſe they deſerve it already, as to oblige them to become deſerving; we muſt expreſs a generous affection toward them, becauſe we have choſen them to be ſo near unto us, if there be no other reaſon.

Ver. 27. **That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle or any ſuch thing, but that it might be holy and without blemiſh.**] Nor was our Lord Jeſus like to reap the fruit of his kindneſs and pains preſently, for he did all this to prepare his Spouſe againſt the glorious Nuptials of the world to come, *Revel.* xix. 7, 8. His Church

Church hath here the spots of lesser failings, and the wrinkles of old and customary sins [f]. And though evil Men have rejected their Wives for these [g], yet Jesus doth not cast off his Spouse for such defects, but washes away her spots by Baptism, and stretching her on the Cross in the Lords Supper, (wherein she is Crucified with him) he makes all her wrinkles to disappear [h], that she may be glorious and pure, lovely and fit for him to enjoy for ever in his Heavenly Kingdom: In imitation whereof, we must be content to take pains with those Wives who at present are not of the best tempers; we must bear with their infirmities, and by patience and courtesie rectifie their manners, and reduce them to a better mind, that we may make them amiable and lovely to us for the future.

[f] Σπῖλοι μὲν οὖν τὰ σφέτερα τῶν παθῶν--- Ῥυτίδες δὲ τὰ τῷ χρόνῳ παλαιοθέντα. Theophylac.

[g] *Tres rugæ subeant, & se cutis arida laxet, Collige sarcinulas, tunc ait libertus, & exi.* Juven. Sat. 6.

[h] *Extendit in ligno & facit nos sine rugâ quos abluendo fecerat sine maculâ.* Aug. de Verb. Apost. Ser. 31.

Ver. 28. **So ought men to love their Wives as their own bodies; he that loveth his wife, loveth himself.**] If any object that Jesus was God, and acted above our possibilities of imitation, the Apostle answers, that it is not only a generous and noble, but a just and necessary thing to love our Wives [i]: Since they and we are but one *Compositum*, she is a part of us, and one half of our selves, we have the same Interest and Fortune, the same House, the same Table, and the same Children; wherefore we must love them as dearly as one of our Limbs [k], and be as kind to them as we are to our selves; for indeed, in being affectio-

[i] Ὀφείλουσι ἀγαπᾶν· i. e. οὐ χάρις ἐστὶ τὸ πρᾶγμα, ἀλλ' ὀφειλὴ καὶ ἀνάγκη. Theophyl.

[k] *Debet homo diligere uxorem suam sicut corpus suum, & honorare illam supra corpus,* &c. R. R. ap. Drus. Præterit. lib. 7.

nate

nate to them, we make them ſo to us, and the advantage finally accrews to our ſelves, ſo that we muſt love them for our own ſakes.

Ver. 29. **For no Man ever yet hated his own Fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.**] And indeed it is natural to all men to love their own bodies [l], becauſe if they hurt their bodies, they feel the ſmart themſelves: Wherefore Men do not cut off a weak or diſeaſed member, nor deal harſhly with it, but are more tender over it, and careful to reſtore it, which is the very caſe between a Man and his Wife: If we deny them neceſſary comforts, or hurt and grieve them, they are not ſo able nor ſo willing to be helpful to us; and on the contrary, the kinder we are to them, the more comfort we have in them, and the more benefit from them [m]; if we cut them off by Divorce, we deprive our ſelves of a Limb; but if we cure them by prudence and courteſie, we render them uſeful to our ſelves. So that nature might teach us this, and yet we have the example of Jeſus for it, who is kind to us, and nouriſheth us with his Word, and cheriſheth us with his Promiſes, though we are generally deficient, and very often perverſe and provoking.

[l] *Fateor inſitam eſſe nobis corporis noſtri charitatem.* Sen. ep. 14.

[m] *Quales uxores cupiant invenire, tales exhibeant ſe uxoribus.* Hieron. in loc.

V. 30. **For we are members of his Body, of his Fleſh, and of his Bones.**] The reaſon of which gracious dealing of Chriſt with us, is, becauſe we ſtand in the ſame relation to him, that our Wives do to us; As Woman was made out of Man, and is one body and one fleſh with him: So Chriſt took part of our Nature in his Incarnation, and we take part of his in our Regeneration; ſo that looking on us as part of himſelf, he uſeth all

all poſſible means to make us holy and happy; even ſo ſhould Men eſteem their Wives, as the very members of their body, and treat them accordingly.

Ver. 31. **For this cauſe ſhall a Man leave his Father and Mother, and ſhall be joyned to his Wife, and they two ſhall be one Fleſh.**] Now that there is ſo near an Union, and ought to be ſo dear an affection between a Man and his Wife, is evident from that which God proclaimed at the Inſtitution of Marriage, *Gen.*ii.24. For what other reaſon can be given, why a Man ſhould leave the Houſe and Society of his Parents, of whoſe fleſh he was once a part, but only that his Wife is nearer to him than either Father or Mother, being now become one fleſh with him, and more cloſely united to him than any other Relation in the world? "The Man and his "Wife (ſaith S. *Clemens*) are "one by nature, by conſent, by "aſſociation, one in purpoſe, in "life, in converſation, being only "diſtinct in Sex and number": And therefore doubtleſs a Man ought to love his Wife very dearly, to whom he is ſo intirely united, for whom he hath left his neareſt Relations, and with whom he is now become one fleſh.

[a] Ἓν γάρ εἰσιν ἀνὴρ καὶ γυνὴ, τῇ φύσει, τῇ συμπνοίᾳ, τῇ ἑνώσει, τῇ διαθέσει, τῷ βίῳ, τῷ τρόπῳ, χωριζόμενοι δὲ εἰσι τῷ σχήματι καὶ τῷ ἀριθμῷ. Clem. Conſt. l. 7. cap. 3.

Ver. 32. **This is a great myſtery, but I ſpeak concerning Chriſt and the Church.**] This is a wonderful and myſterious thing in it ſelf, that a Man ſhould leave his Parents for a Stranger, and become nearer to one whom he had no relation to before: But the greateſt myſtery of all is that which Marriage is made to ſignifie, and that which God did myſtically intend by the aforeſaid place of *Geneſis*, viz. The great myſtery of Godlineſs (to which S. *Paul* by a ſpecial revelation applies it) how Chriſt Eſpouſed his Church, and leaving

Heaven, and his Father who dwelt there, as also forsaking the Synagogue of the Jews, among whom he was born; he chose us Gentiles, and made us his Spouse, designing to Marry us when his Kingdom shall come, and live with us in perpetual felicity *. This is such a wonder of stupendious love, so mysterious an act of unsearchable mercy, that God designed the Holy Ordinance of Marriage, from the beginning, to be an emblem thereof; and nothing makes Matrimony more Sacred, and more Venerable, than that it is appointed for a Symbol of this glorious Mystery; nor doth any thing more oblige them that enter into this estate, to imitate the admirable Love of Christ to his Church, than the consideration that they are Types of Jesus, and represent him when they make this holy Covenant, and become Married Men.

* *Qui reliquit patrem*, i. e. *Deum*, *& matrem synagogam*, *& adhæsit uxori suæ*, i. e. *Ecclesiæ*. Aug. in lib. 65. Quæst. q. 46. Tom. 4.

Ver. 33. **Nevertheless let every one of you in particular so love his Wife even as himself.**] Notwithstanding which Allegory, the Apostle intimates, that place of *Genesis* is still true in its plain sense; the Mystical meaning doth not destroy the Letter; and though Marriage do represent a great mystery, yet it contains this plain duty, that a man must love his Wife as himself, taking the love of Jesus to his Spouse for his President and pattern therein: It may be some Mens capacity may not be able to comprehend the higher and mysterious sense, but all Men can understand, and therefore must practise this evident and easie duty, to love their Wives as themselves, and then their life in the state of Matrimony will be as well a Type of, as a conformity to the mysterious love of Christ to his dearest Spouse.

§. 3. *Colos.* iii. 19. **Husbands love your Wives, and be not bitter against them.**] This is the second place out

out of the ſame Apoſtle, expreſſing the ſame thing in fewer words, *viz.* Firſt, commanding Husbands to be kind to their Wives: Secondly, forbidding them to be rigorous: And the very firſt word intimates they are not Lords, but Husbands, and therefore they muſt not domineer over their Wives, but love them [p], obliging them by words and deeds, courteouſly requeſting them, and not imperiouſly commanding them to do what is required of them: They muſt forbear all bitterneſs and anger, which will make the Husbands perſon odious, and his yoke intolerable. We noted before, there was to be no gall in the Nuptial Sacrifice, and we add now out of S. *Baſil*, "The very Viper ſpits out all its "Poyſon when it is to be joyned to its Mate; and wilt "not thou ſo far reverence holy Marriage, as to lay "aſide all harſhneſs and auſterity, "rigour and cruelty [q]? You muſt paſs by many little occaſions of diſpleaſure, and take no notice of them; and if any greater cauſe of anger happen, make up the breach as ſoon as may be, and let it not turn to wrath and bitterneſs of ſpirit, conſidering the near Union there is between you.

[p] *Rigorem virilis legis emollit, ne poteſtate quâ prævalet, nimius ſit in dominatu uxoris.* Ambroſ. in loc.

[q] Baſil. Hexam. hom. 7.

§. 4. 1 *Pet.* iii. 7. **Ye Husbands dwell with your Wives according to knowledge, giving honour to the Wife as to the weaker Veſſel, and as being Heirs together of the grace of Life, that your Prayers be not hindred.**] S. *Peter* is the Author of this Counſel, and he was the fitter to give it, becauſe he himſelf was "a Married Man. Now he, and God by him, enjoyns Husbands to two further duties, and preſſeth them by three ſeveral Reaſons. The Duties are, 1. Cohabitation. 2. Honour.

First, They must cohabit with their Wives; the same House, the same Table, the same Bed must contain those whom God hath made one; nor must they separate from each others Company for any cause but intolerable evils; nor must they delight in any Society so much as in the company of one another: And the Husband must not only dwell with his Wife, but dwell with her according to knowledge; that is, he must converse wisely and discreetly in his own Family; and as Men pretend generally to more knowledge than Women, they must shew it in satisfying their Wives doubts, and rectifying her mistakes, in informing her ignorance, and conducting her whole Conversation with such prudent and affectionate Counsel, that he may be as the Scripture stiles a good Husband, "the Guide of her youth, *Prov.* ii. 17. The second Duty is to give honour to the Wife, that is, to use her with all possible respect, both in words and actions; and also to make bountiful provision for her necessities; to maintain her honourably, for honour signifies maintenance in many places of Scripture [r]: because it is a real testimony of our respect to any when we present them with such things as they need. And this we must do for three several reasons. 1. Because the Wife is the weaker Vessel; the infirmity of her Sex being natural [s], must not make us to despise her, but rather be more careful to direct her by our Counsel, and provide for her out of our Estate, even as we are the most tender of our more feeble members, 1 *Cor.* xii. 22. *&c.* These we defend most diligently, and shew the most concern for them, because they are a part of our selves, and so are our Wives also; and being so, their weakness must endear them to us, and not depreciate them at all. 2. We must

[r] Τιμὴν δὲ λέγει τὴν τῶν ἀναγκαίων χορηγίαν. Theoph. 1 Tim. v. 17.

[s] *Imbecilla res est fœmina.* Quintil. dec. 308.

must carry it thus to our Wives, because we are "Heirs to-"gether of the grace of life. Though they seem inferior to us in their natural Capacity, they are equal in their spiritual, they have as good an interest in the Promises of God as we, and as fair a title to that Eternal Life which the Divine grace bestows upon us: The Kingdom of Heaven is not disposed like earthly Inheritances; for among Men, the Son is the sole Heir, and the Daughters have no part of the Inheritance, if there be a Son: But in this Celestial Inheritance, the Man and his Wife are Co-heirs, her Title is as good as his, and her share may be greater, if she be the more pious; for in Christ Jesus there is neither Male nor Female [t]. Why then should not we honour those whom God will one day make equal to us in his Kingdom? 3. We must treat our Wives thus, "That "our Prayers may not be hindred: for whereas it is the duty and the great benefit of Man and Wife, not only to pray for, but with each other every day [u]; The Husbands kindness and respect to his Wife, will make her be very fervent in her prayers for him, and it will produce such love on both sides, that they will be very unanimous and devout in their joynt-prayers; finally it will banish all that discord and anger which makes Men and their Wives unfit to pray, and God unwilling to hear them, 1 *Tim.* ii. 8. These are the three reasons, The Womans weakness makes it necessary, her equality to us in spirituals makes it just, and the success of our Prayers which flows from thence, makes it profitable for us thus to treat our dear Wives. And so much of the Husbands duty.

[t] Gal. iii. 28. Οὐ διακρίνει γὰρ ἡ πίστις. Basil. Seleuc. hom. 2.

[u] Gen. xxvi. 21, Chal. par. *Orabat simul cum uxore. Et de tribus una orantibus*, Matth. xviii. 21. Clem. Alex. *ait*, Ἄνδρα καὶ γυναῖκα καὶ τέκνον τὸν πεῖσι λέγει. Strom. 4.

§. 5. The next is the duty of the Wife, who as she desires and expects the former particulars should be performed to her, so she must resolve to oblige her Husband to it, by doing her own duty towards him†; for it is certain these rules will not be long nor well observed by either side, unless they be observed by both; and therefore the Scripture generally puts in the duties of the one party, whereſoever it speaks of the duties of the other, as is evident in these following rules which are taken out of the very same Chapters, from whence we Collected the former Instructions for the Husbands. It is God that prescribes these Laws, and therefore the Priest commands all Wives not only to hear, but to learn them; for it is the practice of these Precepts which makes them Wives indeed. The Hebrew Text when it means a good Wife, expresseth no more than "a Wife, Whoso findeth a Wife, (that is, a good Wife) "findeth a good thing, *Prov.* xviii. 22.*. To intimate that an evil Wife is no Wife at all, nor doth she deserve that honourable Appellation: But if they learn the following Lessons, they shall most certainly be reputed Virtuous and good Wives both by God and Men.

† *Ab alio officia poſcens promittit ſua.* Sen. de benef. l. 2. c. 18.

* *Uxor*, i. e. *uxor bona: ellipſis, ut nomen, pro nomine bono*, Prov. xxii. 1. *Tanquam uxor mala ne uxor quidem ſit.* Druſius.

Ephes. v. ver. 22. **Wives submit your selves unto your own Husbands, as unto the Lord.** Equality not only breeds dissension, but affords no means to compose it; and therefore in all Societies which God hath instituted, there is always some kind of Superiority and subjection, because "He is not the Author of Confusion, "but of Peace, 1 *Cor.* xiv. 33. And even in the Society of Marriage (where there seems the fairest pretence to Equality,) God hath given the Man the Preheminence, and

and ordained, that "he ſhall rule over his Wife, *Gen.* iii. 16. and accordingly he here commands the Wife to ſubmit to her Husband, that is, to obey his directions, and yield to his judgment, where they differ about any matter. Neither muſt the Wife make it neceſſary for her Husband, to bring her to this ſubmiſſion by terror or force; but ſhe muſt do it out of Conſcience, in obedience to the Lord's Commandment, who hath given the Husband this Authority; and then it will be an act of Piety and obedience to God, when for his ſake ſhe obeys her Husband: She muſt pay ſuch ſubmiſſion to her Husband, (not as a Slave to her Lord [y], but) as a good Chriſtian doth to the Lord, that is an obedience flowing from Love; and as God calls his Servants his Children; ſo a good Husband will not carry himſelf as the Maſter, but as the Father of his obſervant Wife [z]; and he will treat her with all affectionate gentleneſs.

[y] *Malè* Hieron. — *ut Ancilla domino: cùm non dicit Apoſtolus,* τοῖς κυρίοις, *ſed* τῷ κυρίῳ.

[z] *Et vos in manu & tutelâ, non in ſervitio debetis habere eas, & malle Patres vos & viros quàm Dominos dici.* Valerius ap. Livium.

Ver. 23. **For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church, and he is the Saviour of the Body.**] This is the reaſon of the preceding Command, taken from that myſtery of Chriſt and the Church, which Marriage repreſents; for ſo the Man is in the place of Chriſt, who is the Head, the Woman in the place of the Church, which is the Body: Now as the Head in the natural Body orders all the members, how, when, and which way to move; and as Chriſt, the myſtical Head, directs and rules his Body the Church; ſo by way of Analogy, the Oeconomical Head, the Husband, muſt govern his Wife, which is as his own body. And as the Church gains its ſafety and Salvation by its ſubjection to Chriſt its Head, he being

the Saviour of that Body, which ſubmits to his rule; ſo the Wife by ſubmitting to her Head, obliges him to defend and keep her from all want, harm, and injury, to be a covering of the eyes to her, *Gen.* xx. 16. and to be as careful of her as he is of one of his own Limbs.

Ver. 24. **Therefore as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every thing.**] The Concluſion from the premiſes is, that becauſe it is the Husbands due, and the Wives intereſt, therefore ſhe muſt be ſubject: Let her imitate the Church which ſhe repreſents, which obſerves all the commands of Jeſus with an affectionate and chearful obedience; ſo let the Wife obſerve all her Husbands Orders, ſo far as Piety will permit *. And indeed Jeſus never commands his Spouſe any evil thing; nor will the good Husband, who preſerves his reſemblance to Jeſus, require his Wife to do any thing contrary to Faith or good manners; if he do, he muſt modeſtly be told that God who gave him that Authority which he hath, commands the contrary, and muſt be firſt obeyed; but in all other things, let her not diſpute, but ſubmit and obey, as the Church alſo doth.

* Πάντα μὲν τῷ ἀνδρὶ πειθομένη ὡς μηδὲν ἀκοντος ἐκείνου πράξαι ποτὲ, πλὴν ὅσα εἰς ἀρετὴν καὶ σοφίαν διαφέρειν τολμάζετο. Clem. Al. Strom. 7.

Ver. 33. **And----let the Wife ſee that ſhe reverence her Husband.**] This is added as the means to preſerve her within thoſe bounds of Subjection which God hath preſcribed to her: We do eaſily obey thoſe whom we reverence, wherefore let the Wife look on her Husband as her Head, as the repreſentative of Chriſt, as him whom Heaven hath ſet over her, & then ſhe will not expoſe his infirmities, upbraid him with his miſtakes, contradict his orders, nor conceit her ſelf fitter to govern than he; for ſuch carriage toward him, and ſuch ſpeeches

of

of him do argue contempt, and that will ſoon lead the Wife into diſobedience, and embolden the whole Family to deſpiſe their Maſter, and then the Servants next Leſſon will be to deſpiſe the Miſtreſs alſo. How much better is the advice of S. *Hierom* to a Chriſtian Married Lady, "Take (ſaith he) eſpecial care to preſerve your "Husband in his Authority, and let all the Family learn "from your reſpect towards him, how much honour is due "to him; let your obedience ſhew him to be a Lord, and "your humility that he is honourable; for you will be "the more reſpected your ſelf, by "how much the more reſpect you "pay to him [b].

[b] Hieronym. Epiſt. 14. ad Celantiam.

§. 6. Coloſ. iii. 18. **Wives ſubmit your ſelves unto your own Husbands as it is fit, in the Lord.**] The ſame Apoſtle renews the former Precept of ſubmiſſion here, giving as well a reaſon of the Wives ſubjection, as a limitation to it. The reaſon is implyed in theſe words, [**as it is fit**] which intimate, that the Superiority of the Man is agreeable to the light of Nature, and the dictates of right reaſon; he is fitted with more capacities to govern, he is apter for Counſel, fitter for ordering, and better qualified for managing than the Woman; ſo that it is juſt and reaſonable, decent and convenient for her to ſubmit and obey. But this power of the Husband is limited by theſe words, [**in the Lord,**] which forbid him to enjoyn her any thing which is contrary to the Word of God; he muſt not command her to do any irreligious, immodeſt, or unjuſt actions; herein ſhe is not obliged to ſubmit, as we noted before.

§. 7. 1 Pet. iii. 1. **Ye Wives, be in ſubjection to your own Husbands, that if any obey not the Word, they alſo may without the Word be won by the Converſation of the Wives.**] S. *Peter*, who gave the former excellent advice to Husbands, doth here alſo inſtruct the Wives

Wives very well; the first duty he exhorts them unto, is that of subjection, which is so necessary to be taught, and yet so contrary to the humors of many Women, and so hard to be learned by all, that it is frequently inculcated, and made more indispensible by so many promulgations. But here the duty is enforced with a new Motive, *viz.* that this may be a means of converting evil Husbands. S. *Paul* shewed before that Obedience is due to good Husbands, as they represent the Person of Christ; and no Wife almost can be so vile to scruple to submit to such a Man: But if the Husband be an Unbeliever, or a wicked person, one that despises or disobeys the Laws of God, then it seems very hard to be obliged to be subject. S. *Peter* answers, that the Wife must be in subjection, even to such, if they be their own Husbands; and that for this very reason, that she may win him thereby to become better: And alas, how shall such as never read God's Word, or never observe it, be brought to Conversion? how shall their souls be kept from eternal ruine? The only way left to win these, is by the obliging conversation and lovely example of their Wives. Her Piety and Submission will render Religion amiable, even to an evil Man, and there is as powerfull an Oratory in her Virtuous deeds as the highest Rhetorick can afford [c]. So that in all probability this may Convert such.

[c] *Habent & opera linguam suam, habent facundiam etiam tacente linguâ.* S. Cypr.

Ver. 2. **While they behold your chast Conversation coupled with fear.**] For while they are daily Spectators, what incomparable effects Religion doth produce, it is very likely they may fall in love with it; when they see how pure & chaste it makes you, how modest and how free from all Indications of wantonness, when they behold also how it teacheth you to love and reverence their persons, and to fulfil all their just commands,

mands, they must be strangely obdurate, and hugely impious, that can resist such charms; and if your Virtue and Piety do prevail, you have then made them more comfortable Husbands to your selves here, and you are the happy instruments of saving their souls; and if these desirable effects shall not follow, yet you have rendred your selves excuseable before God and Man, and shall have your reward in a better world.

Ver. 3. **Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of Apparel.**] The Apostle's second advice is, to be modest and moderate in their Apparel, which well follows the former, because the pretence of many Women who paint and curle & dress themselves gaily, is, that they do this to win their Husbands Love: But he assures them that Christian Wives must not use these Vanities, for God curseth this industrious and costly folly, *Isa.* iii. 16. Painting the face is unlawful for Christian Matrons, as the Fathers affirm [d]; it is an Artifice becoming none but a Harlot, nor will any prudent Husband endure to be so deceived [e]. And for false Hairs and Jewels, multitudes of Rings and Bracelets, Patches and Perfumes, costly Knots and Laces, with all other Ornamental parts of the Female dress, if they be unsuitable to their Age, or above their Quality and Estate, they are a greater demonstration of a Womans folly than an addition to her Beauty, and disgrace their minds more than they adorn their bodies; for all wise Men conclude they are very defective in inward excellencies, who need so much outward setting off; and that they neglect their souls, who

[d] Hieron. ad Letam Epist. 7. Tom. 1.

[e] *Fucari autem pigmentis quò vel rubicundior vel candidior appareat, adulterina fallacia est, quo non dubito viamipsos maritos nolle se decipi.* Aug. Possidon. cp. 73.

who bestow so much pains upon their outside [f]. Hence *Lysander* would not suffer his Daughters to go bravely, saying it would disgrace them [g]; nor do these rich additionals make Women so much more beautiful as they are apt to think, for true Beauty is most taking when it is least assisted by art [h]; and it is suspicious that is but an ill Piece which stands in need of so much Varnish. When *Apelles*'s Scholar had drawn *Hellen* wretchedly, he gilded the Frame, and made the Garments glorious; at which *Apelles* smiling, said, "Thou wast resolved she should be rich, because she was not fair. And to this Picture doth *Clem. Alexandr.* compare Women, who are richly drest and void of true Virtue [i]. The Laws of *Sparta* [k], and of *Syracuse* [l], allowed none but professed Prostitutes to put on Gold and Purple; and would God our sober and virtuous Ladies would leave these Vanities to be the infamous ensigns of the vilest of their Sex, that a chaste Person might be known by a grave and modest dress; I am sure their Husbands would love them no less, if they be Men of understanding. And if some Ladies of great quality and high degree be forced to use such Ornamental distinctions as express the dignity of their condition; yet we would not have these spend too much of their Estates, their Time, their Thoughts and Care about those things; for it is not the things themselves (when they are suitable to our Fortune) which Christianity forbids, so much as the setting our hearts upon

[f] *Cultûs magna cura tibi, magna virtutis incuria, dixit Cato juveni crispato.* Ammian. Marcel. li. 6.

[g] ταῦτα τὰ κόσμια καταισχύνει μᾶλλον ἢ κοσμήσει τὰς μου θυγατέρας. Plut. in vit.

[h] Τὸ ἀληθινὸν κάλλος ἀκριβῶς ἐξετάζεται, αὐτὸ καθ' ἑαυτὸ, προσιόντων ἁπάντων γυμνωθέν. Galen. hortat. c. 8.

[i] Clem. Al. Pædag. l. 2.

[k] Idem ibid. l. 4.

[l] Eustath. ad Iliad. A.

on them, and making them our whole business [m], as too many do, neglecting their Prayers, their Families, their Children, and their own Souls, only for these Vanities, which doubtless is a great Sin.

[m] Οὐ σπουδαστέον ἄρα περὶ ταῦτα· οὐ γὰρ ἀπείρηται τοῖς κεκτημένοις ἡ χρῆσις, ἀλλ' ἡ περὶ ταῦτα ἐπιτήδευσις κεκώλυται. Clem. Al. pæd. l. 2.

Ver. 4. **But let it be the hidden Man of the heart in that which is not corruptible, even the Ornament of a meek and quiet spirit, which is in the sight of God of great price.**] The former kind of Ornament being forbidden to holy Women, they will enquire what they must be adorned with? S. *Peter* answers, they must dress their souls with sweet dispositions and virtuous qualities, such as Prudence and Chastity, Modesty and Courtesie, Humility and Meekness, Patience and Quietness: These may perhaps be thought to be hidden things, of which few will take notice; but they are not so, they are planted indeed within, but the fruits of them appear without, and have a lovely and obliging influence upon their Conversation: and besides, these Ornaments are incorruptible; your garments and bravery may be lost or stoln, spoiled or broken, or however they will become old and unfashionable, and the next age will account them ridiculous: But these pious and virtuous dispositions can never be lost nor taken from you, they will never grow old, nor out of fashion: And if your souls be adorned with these, they will give a lustre to the poorest rags; these will make you more lovely in the eyes of a discreet and good Man, than all the gaiety in the world; these are the chiefest objects of a wise mans choice, the only valuable Portion of a Wife, and those things that make a Husband more happy in you than in Millions of gold and silver [n]. Finally, these amiable Virtues are not only highly

[n] *Non ego illam mihi dotem duco quæ dos dicitur, sed pudicitiam & pudorem, & sedatam cupidinem, Deûm metum*, &c. Plautus Amphitr.

esteemed

eſteemed by judicious Men, but they are of great price in the ſight of God, who will value and love thoſe that are thus adorned, though never ſo meanly dreſt; whereas he deſpiſes the moſt glorious Ladyes in all their Gallantry, if their ſouls be naked and deformed for want of theſe true and laſting Ornaments which (you ſee) delight both God and Man.

Ver. 5. **For after this manner, in the old time the holy Women alſo, who truſted in God, adorned themſelves, being in ſubjection to their own Husbands.**] Now the better to ſet home this excellent Counſel, S. *Peter* ſets before you the example of all holy Matrons of old, who are famous upon record; declaring, he requires no more of you than what thoſe excellent Perſons have done: They were plain in their outward habit, but adorned and all glorious within, they were meek and quiet, they were modeſt and chaſte, and notwithſtanding they were the miracles of their Sex, yet they were ſubject to their own Husbands: So that if you would acquire ſuch a fame as they acquired here, or leave ſuch a name as they left behind them, if you would go to that Bliſs into which they are gone before you, then you muſt do as they have done; you muſt be qualified as they were, and live as they lived, or elſe you cannot expect any portion with them hereafter *. The gay and brave Dames who thought highly of themſelves while they lived, both they and their bravery are laid in the duſt and forgotten; but theſe plain and holy Matrons, who were lowly in their Minds, grave in their Garb, obedient to their Husbands, and quiet with all they converſed with, ſhall be remembred for ever, and renowned throughout all Ages.

* *Neſcio quâ fronte cum omnibus ſanctis in æternâ beatitudine partem habere deſideramus, quorum exempla ſequi in rebus minimis non acquieſcimus.* Aug. Temp. ſer. 61.

Ver.

Ver. 6. **Even as Sarah obeyed Abraham, calling him Lord, whose Daughters ye are as long as ye do well, and are not afraid with any amazement.**] But because the Jewish Women (to whom S. *Peter* gives this advice, 1 *Pet.* i. ver. 1.) were descended from *Sarah*, the Apostle particularly propounds her example, who was the Mother of their Nation, and the root from whence the *Messiah* did spring. Now she (though honoured by God, and admired by all that saw her Beauty,) was still very humble, and shewed great respect to her Husband in words and deeds, calling him Lord, *Gen.* xviii. 12. and that not in Complement or Flattery, for she readily obeyed his Commands, *Gen.* xii. 5. and xviii. 6. So that not only in Scripture, but in the Rabbins Books she is set for an example of an Obedient Wife. "A good Wife (say they) "stands by her Husband, and ministers "unto him, calling him Lord, as *Sarah* did unto her "Husband *Abraham* [p]: Wherefore as Christ would not allow the Jews to be *Abrahams* Sons, because they followed not his example; so S. *Peter* will not allow these Women to glory in the title of *Sarahs* Daughters, unless they imitate her Virtues [q]. They must be plain in their Dress, meek in their Spirits, subject to their Husbands, pious towards God, careful of their Families, and courteous toward all, if they will be accounted her Off-spring. Holy *Sarah* did live well, and no danger or affliction, no scorn or contempt could cause her to forsake her pious course, and accordingly God blessed her in a most eminent manner. And if you will do as she did, you shall be accounted

[p] Lib. Musar. c. 6. fol. 73.

[q] John viii. 39. *Eorum filii dicimur quorum actus imitamur.* Orig. in Ezech. hom. 4. *Nec tibi Diva parens generis, nec Dardanus Autor.* Virgil. Æn.

counted her Daughters, provided you do not fear either the ſcorns or frowns of thoſe who would withdraw you from your holy purpoſes. You muſt deſpiſe all ſuch oppoſition, and go on in the practice of theſe Virtues, ſo ſhall you gain the love of God, and the affections of your Husband; you ſhall live comfortably in this Married eſtate on Earth, and bring your own ſoul, and in all probability your Husbands alſo unto Heaven, where (after death hath made a ſhort ſeparation) you and he ſhall meet again, and joyn in the Praiſes of God for ever and ever.

§. Ult. I cannot conclude this Office without a Remark upon the laſt Rubrick, *viz.* [**It is convenient "that the new Married perſons ſhould receive the holy "Communion at the time of their Marriage, or at the "firſt opportunity after their Marriage.**] We have the Teſtimony of *Tertullian* and others, that the Primitive Chriſtians did confirm their Marriages with the Celebration of the holy Communion [r]. And though the *Geneva* Order forbids Marriage to be ſolemnized on that day whereon the Lord's Supper is celebrated [s]; yet we do heartily wiſh this piece of Primitive Chriſtianity were reſtored, being aſſured it would be of excellent uſe upon many accounts. For if this holy Sacrament did attend the Nuptials, it would make this ſacred Office more Venerable and more regarded, it would make the Perſons go about it more conſiderately, and perform it more ſoberly, and eſpecially it would add very much ſtrength to the ſolemn Vows now made, if they were immediately to be confirmed by the bleſſed Sacrament; beſides, what is more fit, than for thoſe who are

[r] *Unde ſufficiam ad enarrandam felicitatem ejus matrimonii, quod Eccleſiæ conciliat & confirmat Oblatio?* Tert. ad ux. l. 2.

[s] Ordin. Eccleſ. Genev. 134.

now

now Married to one another, to Marry both their ſouls to Chriſt? and as in this Marriage they repreſent the great myſtery of Chriſt's love to his Church; ſo it would rarely moralize that Allegory, if they did now in the Sacrament commemorate Jeſus his obliging Condeſcenſion in Eſpouſing his Church, and laying down his life for it: Nor could the Married Perſons make any more auſpicious beginning of their Marriage, than by receiving the holy Communion to bind their ſouls to the performance of all holineſs, which is the certain means to make them live happily together; eſpecially ſince in this bleſſed Sacrament, the grace of God is imparted to thoſe who devoutly do receive it, whereby they are enabled to live in the fear of God: There is but one thing to be objected againſt this, *viz.* That the Looſeneſs and Vanity that attend our Nuptials, do indiſpoſe the Perſons for this moſt holy and divine Ordinance. But I would gladly know whether we can better ſpare our unneceſſary and evil cuſtoms, or ſo pious and ſo uſeful a piece of holy Religion: Me-thinks it ſhould be one reaſon why the Sacrament ſhould be joyned with our Matrimony, that the Reverence of ſo Sacred a thing might utterly baniſh thoſe vain and wicked Revels from Chriſtian Weddings; the noiſe and folly whereof, is apt to obliterate all the good impreſſions which this ſober and pious Office had made upon the Spirits of the Perſons now conjoyned, and I wiſh it be not one cauſe that theſe ſolemn Vows are ſo often broken, becauſe theſe unſeaſonable diverſions give them no time to conſider what they have engaged. The Ancient Chriſtians thought it fit to prohibit thoſe rudeneſſes by ſevere Canons, *Concil. Laod. Can.* 53. and all ſober Perſons at this day do eſteem them a great offence to God, and a ſcandal to Chriſtianity. *Macrobius*

tells us "the Heathens did dedicate the first day of "their Nuptials to Chastity and "Modesty [t]; and while true Piety flourished in the Church, they thought shame to come behind them, and therefore a famous Council then ordained that the Bridegroom and Bride should forbear each others Company that Night, in reverence to the blessing which they had received [u]. And if there were no Sacrament, yet when these Persons have done so very weighty a matter, it is fit they should go home soberly, and retire a while, to consider where they have been, what promises they have made, what duties they have obliged themselves unto; to consider what a mighty change they have made in their condition, and how much the comfort of their lives depends upon the being blessed in this affair. I appeal to any serious Man, whether the Sacrament, Prayers and Meditations are not more suitable to this occasion than brutish desires, obscene discourse, and vain Mirth, and abominable Debauchery, which are the direct means to banish God and his Holy Spirit from us; they are not our Friends who desire to be so treated. To conclude therefore, we ought to receive the Sacrament on our Wedding day, if possible; and if we cannot do that, yet it is absolutely necessary that the Married Persons do take some time of privacy that day, to Meditate and do some acts of special Devotion; and therefore a croud of vain and loose Revellers are an intolerable inconvenience, and by all means to be avoided: and if

[t] Macrob. Saturn. lib. 1. cap. 15.

[u] *Sponsus & sponsa—cùm benedictionem acceperint, eâdem nocte, reverentiâ ipsius benedictionis, in Virginitate permanent.* Concil. 4. Carthag. Can. 13. Excerp. Egbert. Can. 88. Spelm.

our Circumſtances permit us not to Communicate the ſame day, yet we muſt think of the Holy Sacrament, prepare for it, and reſolve that upon the firſt opportunity, we will there confirm the Promiſes and Vows which we have made in this holy Confederation; ſo we may expect the Divine Bleſſing upon this weighty affair, and have good hope it will turn to our great comfort. *Amen.*

our Circumstances permit us not to Communicate the same day, yet we must think of the Holy Sacrament, prepare for it, and resolve that upon the first opportunity we will duly observe the Promises and Vows which we have made in this holy Confederation; & we may expect the Divine Blessing upon this weighty affair, and have good hope, it will turn to our great comfort.

THE VISITATION OF THE SICK.

THE VISITATION OF THE SICK.

THE INTRODUCTION.

Of the Visitation of the Sick in general.

§. 1. IT is agreeable enough to the changeable state of things in this uncertain world, that so dolorous an Office as this should immediately succeed the Festivities of holy Matrimony, for our delights are short and soon expire; and sometimes before our Nuptial Crowns wither, they are wet with a shower of Funeral Tears. The Eastern Emperors thought it not incongruous to choose the stones for their Sepulchre on the day of their Coronation [1]. And it would make our very Mirth to be Innocent and Holy, if by casting an eye on this following form we should call to mind that the next and the longer Scene must be Calamitous. 'Tis certain that Sickness doth always, and every where lye in wait for us, no place nor condition of life can secure

[1] Dionys. Carthus. de 4. Novissi. art. 14.

us from it; our Bodies consist of contrary qualities which are continually in war with one another, and whether the heat or the cold, the driness or the moisture become predominant, our health falls under the Victors Triumphs; so that we began to be sick when we began to live [b], "as "soon as we were Born we began "to draw to our End [c]; and our whole life is but one continued Sickness, alleviated with some lucid intervals, but ending in death at last. Alas, who can reckon the innumerable Diseases that do infest us? the smallest part of our body may be the subject of smart or malady; a Tooth or a Nail, a Finger or a Toe may breed vexation and disquiet to us. And any of the Creatures that minister to our necessities, may bring distempers on us. The Fire that warms us, the Water that cools us, the Air we breath in, the Earth we tread upon, the Food that allays our hunger, the Drink that quenches our thirst, a Fly or a Gnat may be the occasion of our Sickness or our Death. The consideration whereof, makes it more to be admired that we are not always sick, than that we are so sometimes; and renders it a greater wonder that any are healthful, than that some are groaning under their Infirmities. And doubtless, since Men are so universally liable to Sickness, that sooner or later, in some kind or other, all shall come into this estate; it must be the duty of every particular Person to prepare for it, and it did well become the Prudence and Piety of the Church to provide a peculiar Office for those in this condition. No Man must forget that it will be his own lot, and all Men are concerned to pity and take care of those who at present lye under this common Calamity. *The Visitation of the Sick* therefore is

[b] *Quando natus est homo ægrotare cœpit, quando mortuus est, finit ægritudinem.* Aug. de Verb. Dom. Ser. 21.

[c] Wisdom v. 13.

is a duty incumbent upon all; we muſt "remember them "that are thus Afflicted, as being our ſelves alſo in the "body, *Heb.* xiii. 3. We are liable to the ſame miſeries, and likely to need the ſame Compaſſion which we extend to others; we are Members of the ſame Body, and muſt all conſpire to ſuccour and reſtore a weak and wounded Limb. Nature taught the Gentiles this, and the Emperor *Adrian* is Recorded to have Viſited, not only his Friends, but his Souldiers in their Sickneſs twice or thrice every day, and to have taken care they wanted nothing [d]; from whence a Learned man obſerves, that Viſiting the Sick was in great repute at *Rome*, ſince it is ſo often mentioned in the Emperors Lives; and the Wiſe-man affirms, it is the ready way to obtain Love, *Eccluſ.* vii. 35. But Chriſtianity obligeth us to it by higher motives; S. *James* making it an Act of Religion, *Jam.* i. 27. And *David* aſſures us that he ſhall be bleſſed who viſits the Sick and Needy, for God will comfort him in his Sickneſs, and deliver him out of it, *Pſal.* xli. 1, 2, 3. Yea, our Lord Jeſus adds, that he will take this Charity as done to his own Perſon, and reward it at the laſt day with Eternal glory, *Matth.* xxv. 34, 35. And who would not do ſo ſmall a duty, which ſhall be requited with ſo great a recompence? The Jewiſh Drs. reckon it among the principal Acts of Mercy, calling it an imitation of the divine Compaſſion, and a means to deliver from the flames of Hell [e].

[d] Dion. de Adriano. item Spartian. vit. Adri. pag. 41, &c. *Apparet magni Romanos officii genus hoc æſtimâſſe, cujus adeò frequens in Vitis Imperatorum mentio.* Caſaub. notis. ibid.

The Primitive Chriſtians accounted the Viſiting the ſick and weak Brethren, among the ſolemn exer-

[e] Lib. Muſar. fol. 120. p. 1.

ciſes

cises of Religion [f]; and the very Women among them did punctually observe this piece of Charity. But we are here to treat of Visiting the Sick in a stricter sense, *viz.* as it denotes the Religious duties which the Clergy are to perform to those who lye on their sick Bed; for which use this Office was composed, and therefore of this we must give a fuller account.

[f] *Aut imbecillus aliquis ex fratribus visitatur, aut sacrificium offertur, &c.——quidvis horum gravitatis, & sanctitatis negotium est.* Tert. de cult. fœm. l. 2. cap. 11.

§. 2. The Original of this useful and Pious duty need not be enquired after any further than that positive command of holy Scripture; "Is any sick among you, let "him call for the Elders of the Church, and let them "pray over him, anointing him with Oyle in the Name "of the Lord, and the Prayer of Faith shall save the Sick, "and the Lord shall raise him up; and if he have com-"mitted Sins, they shall be forgiven him, S. *James* v. 14, 15. In which words we shall first note the Authority prescribing this duty. Secondly, The particulars prescribed. Thirdly, The benefit to be had by observing thereof. *First*, The Authority which prescribes this Visitation of the Sick is a positive Divine Command, delivered by an Inspired Apostle, so that it is plainly Instituted by God, and accordingly it was always practised in the Christian Church, as might be evidenced by many Testimonies. The Admonition of S. *Polycarp* to the Elders, to Visit all those that were weak [g], shews it was esteemed necessary in his days. And no doubt that solemn Company in *Tertullian*, who went to Visit the Infirm, were led by a Bishop or Priest [h]. *Possidonius* affirms

[g] Καὶ οἱ Πρεσβύτεροι—ἐπισκεπτόμενοι πάντας ἀσθενεῖς. Epist. Polycarp. ad Philip.

[h] Tertul. ad uxor. lib. 2.

firms also concerning S. *Austin*, "That when he was "called to the Sick, he went with-"out delay [i]; and it seems by one of his tracts, he writ to those whom he could not personally come to see [k], As S. *Hierom* also did in an Epistle to one of his sick Friends [l]. But it hath been so evidently the practice of the Christian Church, in all Ages to do this, that I will not multiply instances in a known matter, especially since persons of all persuasions agree in this, that the Sick ought to be Visited by the Ministers of Religion [m]: Both Romanists and Reformed, being sufficiently convinced by this plain command of Holy Scripture. The Jews have no such express command in all the Old Testament, and yet their Rabbi's are very careful to visit those of their Nation whensoever Sickness seizeth on them [n]; whose diligence will condemn our sloth, if we who have clearer precepts, do neglect this duty so unquestionably enjoyned by Divine Authority.

[i] Possidon. vit. S. August. cap. 27.

[k] Aug. de visit. infirm. Lib. duo. Tom 9. p. 207.

[l] Hieron. Epist. 7. Tom. 9. p. 60.

[m] Dionys. Carthus. de 4. Noviss. Artic. 8. Melch. Adam in vitâ Theodor. Snepfii, p. 591. Clichtov. Doctrin. mor. p. 40.

[n] Buxtorf. Synagog. c. 35.

§. 3. The *second* consideration is, What are the things prescribed in this matter? *viz.* 1st. The proper time for it. 2dly. The particulars whereof it consists, being the several duties 1. Of the sick Man; and 2. Of the Priest, on each of which somewhat is to be said. *First*, The *Time* is here noted to be, "when any are Sick a-"mong us. The state of Sickness is common to all Men, Christians as well as others are liable to it, there are *among us*, as well as among others many sick and weak; and

and when any Members of the Christian Church are thus Visited, then is the proper time for this Religious Office and that for these Reasons: 1. Because then the Parties have most need of it; Sickness is the Harbinger of Death, and Death the forerunner of Judgment; when therefore the day of our great Account draws so nigh, then if ever, it is time to regard our never-dying Souls, and to call in all the help we can to assist us in preparing for our last reckoning. Then we have the greatest work to do, and the least strength in our selves to do it, and so had need to call in that Holy Man to our aid, whom God hath set to watch for our souls; especially considering the last part of our Combat is usually the sharpest, and our Enemies grow fiercest when we are least able to endure the shock. 2. This Office is most fit to be done in sickness, because then the Parties may be most likely to profit by it. The greatest part of Men are, in the time of health, so intangled in care, or involved in business, so hardened in sin, and so drenched in pleasures, that they have neither leisure nor inclination to think seriously of Heaven, or to discourse with the holy Man about the state of their Souls and the matters of Eternity: But sickness usually tames our Lusts, and calms our Passions, moderates our desires, and allays our Pride, makes us serious and gentle, devests us of our business and our cares, fills us with holy Meditations and good Purposes, and therefore puts us into the best frame to consider of these things[o]. In the days of Prosperity, Men put the Evil day far from them, and give no great heed to discourses of such matters as they fancy are many years distant from them; but when a Disease assures them Death is very nigh, and they

[o] *Nuper me amici cujusdam languor admonuit, optimos esse nos dum infirmi sumus.* Plin. l. 7. Ep. 26. vide locum.

they perceive they ſtand upon the brink of Eternity, and being about to take leave of this world, ſo that ſhortly nothing will be left to them but their own ſouls, and the God to whom they are going [p], then they grow tender and capable of good Counſel, and one word will work more than a thouſand would do before: And ſince Men are ſo ſeldom in this pious temper, 'tis great pity this bleſſed opportunity ſhould be loſt, for it may be of Eternal advantage to them to meet with a diſcreet and Religious Guide in that happy ſeaſon, when all the powers of their ſouls are diſpoſed for Repentance, and the choice of Virtue; wherefore the Lord hath ordered, and the Church appointed the Prieſt ſhall do this Office then, when there are ſo fair probabilities of ſucceſs: And for this reaſon we muſt further note, that God requires this Office be performed before the Sickneſs have prevailed too far. [Ἀσθενεῖ τις;] Is any Infirm (ſaith S. *James.*) The word ſignifies the firſt impairing of our health and ſtrength, and the beginning of a diſeaſe, before it be come to that height as to force us to keep our Beds, for the Apoſtle hath a peculiar word for that in the next Verſe [τὸν κάμνοντα.] The Prayer of Faith ſhall ſave even him that lyes on his Bed, through the extremity of his diſeaſe [q]; that is, we muſt ſend when we begin to grow infirm; and if we do that, then although the Diſeaſe ſhould proceed ſo far as to deprive us of our ſtrength, yet theſe holy Prayers ſhall reſtore us (if God ſee Health be good for us) or however they ſhall procure our

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[q] *Omnino diſtinguendum eſt inter* ἀσθενεῖ, ver. 14. & κάμνοντα, ver. 15. *ut & Verſionis Lat. obſerv.* Vatab. & Bez. *Infirmus & laborans*; Syr. Paraph. *Infirmus & ægrotus.*

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our Pardon: And I would preſs this early ſending the more earneſtly, becauſe of that impious and fooliſh humor of many ſick perſons, who put this off to the laſt ſcene of their life, and defer the uſe of this Divine Remedy till it is impoſſible it ſhould do them any good; for when the body is uncapable of recovery, to pray for Reſtauration, is to mock the Almighty; and when the underſtanding and memory fail, and the ſenſes ceaſe to do their offices, what advantage can we do to any Man's ſoul, more than by expreſſing our own Charity: So that the office then is almoſt done in vain, becauſe it can neither contribute to the ſick Man's recovery, nor his pardon, which were the great ends of its Inſtitution. The Learned *Clichtoveus* complains that "there were many who lay dangerouſly ſick, and yet when their Friends adviſed them "to ſend for the Prieſt, they took it heinouſly and very "unkindly, as if there was now no "hopes of life for them [r]. I am ſure the wiſe Man adviſeth us firſt to ſet our ſouls right, and afterwards to give place to the Phyſician of the body [s]. And among the ancient Conſtitutions of this Church the ſame method is enjoyned, "We ſtrictly charge the "bodily Phyſicians (ſaith the Canon) that when they "happen to be called to the Sick, they do before all things "perſwade them to ſend for the Phyſician of ſouls, that "when care is taken of the ſick Mans ſpirit, they may "more ſucceſsfully proceed to the "remedies of outward Medicines [t]; which courſe, if it were obſerved ſtill, in ſending for the Prieſt firſt, it would be better for the ſouls and bodies of ſick perſons: We do therefore deteſt that wretched Proverb,

[r] Clichtov. doctrin. Mor. cap. 10.

[s] Eccluſ. xxviii. 9, 10, 11 & 12. verſ.

[t] Conſtit. Ricard. Ep. Sarum An. 1217. ap. Spelm. Concil. Tom. 2.

"*Ubi*

"*Ubi deſinit Medicus ibi incipit Theologus*, which (with the evil cuſtom of deferring this Office to the laſt) ſeem to have had their Original from the Popiſh device of making extream Unction a Sacrament only to be miniſtred to dying perſons: But we do adviſe all Men to perform this duty while their mind and their ſenſes are intire, and their body able to perform its part; for a languiſhing perſon, and one in the agonies of Death, can neither ſearch his heart, nor try his ways, confeſs his Faith, expreſs his Repentance, nor declare his Charity as he ought to do, who deſires to dye well; he can neither joyn in the Prayers nor improve the Counſel of his Spiritual Phyſician, and therefore muſt do it betimes, if he would do it well.

§. 4. The particular Duties follow; and *Firſt*, The ſick Man is here commanded [**to ſend for the Elders of the Church.**] He muſt not ſtay till the Prieſt comes, who perhaps knows not of the diſtemper, nor when his viſit may be ſeaſonable, and the party in good frame to joyn with him; and it is an argument of Mens pride and contempt of Holy things, when they think them not worth the asking for, and expect to find them without ſeeking: Wherefore the ſick Man is to call for, that is (in the Scripture phraſe) to invite the Elders *; it being the obſervation of an old Engliſh Council, that the Precept is given to the Sick Man, who is commanded to ſend ſpeedily for the Prieſt †; nor do the Ancient Canons oblige the Clergy to go, "unleſs "they be humbly requeſted thereto. I confeſs it is an excellent Charity in the Miniſter to go whether he be ſent

* Καλεῖν hoc modo ſig. Matth. xxii. 3.

† *Infirmis tamen præceptum eſt, ut pro ſacerdote confeſtim mittant.* Synod. Exon. cap. 5. An. 1287.

sent for or no [x]; but that is more than is strictly required at his hands. However upon the least intimation, they must go speedily; and if the sick Man be prejudiced by the Priests neglect, they are highly culpable; in so much that of old, such Priests were punished by suspension for this Crime [y]. And good reason, for since they are the only Persons commissionated for this Office, if they neglect it upon due notice, it cannot be done at all. S. *James* commands to send (not for ordinary Christians, but) for the Elders of the Church, which was the Name that the Jews had used for any sort of ruler, *Exod.* xvii. 5, 6. *Numb.* xxii. 7. and in the beginning of Christianity, while yet there was no other Orders, but Bishops and Deacons; the Bishops who were entrusted with the ruling part and principal Administrations, were called Elders, as the Fathers do observe [z]. To the Bishops therefore or Elders, the Visitation of the Sick did at first solely belong, till they assigned it to the Priests, whom they took in to their assistance, when the number of the Faithful was encreased; and now that the Church is setled, the People have very great conveniency hereby, having always a Priest near them, who is ready upon all occations to be sent unto, and is now qualified to perform this Office: And though any private Friend may privately pray for us, and with us in our Sickness, yet we cannot have so much comfort from, or confidence in their Prayers, as in those of the Priest, who is the very Person whom God hath chosen for this Employment;

[x] — *Etiam non Vocati invisant.* Concil. 1. Mediol. ap. Bin. Tom. 4. p. 2. 364.

[y] *Si eorum culpâ sine Officiis his moritur quis, sacerdos suspendatur.* Syn. Exon. ut supra. Spelm. Concil. Tom. 2.

[z] Acts xx. 17. cum ver. 28. πρεσβυτέρους, ἐπισκόπους λέγομένους. Oecum. & Chrys.

ment; and becauſe he hath bid him Pray in this caſe, He will be moſt likely to hear his Prayers. *Secondly*, Here is ſet down the Prieſts duty in theſe words, "Let them pray "over him, anointing him with Oyl in the Name of the "Lord. The Apoſtle had ordered the Afflicted to pray for themſelves before, *ver.* 14. but that they may not think their own Prayers ſufficient, he adds here, they muſt ſend for the Elders, *&c.* one great part of whoſe Office it is, to pray for the People: In Preaching they are God's Embaſſadors to us; in Praying they are our Embaſſadors to God; theſe therefore are the Perſons we muſt employ. And for the place where this duty is to be done, 'tis noted in that Phraſe [*pray over him*] which implies, the Prieſt muſt go to him, who now is not able to come to God's Houſe, and he muſt pray there, beſide him in his own Houſe. As to the form of Prayer to be uſed on this occaſion, it is left to the prudence of the Church, ſince God hath only in general, ordered Prayers to be made, but not preſcribed any particular words, wherefore ſeveral Churches have made and uſed ſeveral forms proper for this occaſion. The Greek Church have a very large Office in their Euchologion, which ſeems to have been much corrupted by the Superſtitious additions of latter Ages, though ſome of the Ancient Prayers may yet be diſcerned there. The moſt Ancient of the Weſtern Church, are thoſe which bear the names of S. *Ambroſe* and S. *Gregory*, and that which Cardinal *Bona* cites with this Title [*pro infirmis*] written above 900. years ago, and ſuppoſed to be part of the old *Gallican* Service[a]. And upon the Reformation, the ſeveral Proteſtant Churches had their ſeveral forms, which are in uſe among them at this day: But doubtleſs an impartial Eye muſt needs diſ-

[a] Bona de rebus Liturg. lib. 1. cap. 15.

cern that this Office of the Church of *England* doth excel all that are now extant in the world, as will more fully appear, when we come to the particular explication thereof. At present we will only note that our Office doth exactly agree with the method of the Primitive Visitation of the Sick in S. *Chrysostoms* time, who speaking of the benefits done to the People by the Priest, saith, he helpeth not only in health but sickness, "not "only by Teaching and Exhortation, but also by Prayers "doth he help them, for not only "in Baptism, but afterwards also, "he hath power of Remission of "sins, according to that, Is any "Sick among you, &c. [b] Where we may see the parts of this Office now in use were practised to the Sick then, *viz.* Instruction, Exhortation, Prayers and Absolution: All which are so comfortable and so necessary for such as are thus Visited, that the Priest must by no means omit this Office, when there is occasion for it; and Anciently it was enjoyned to all Parish Priests to study these Prayers, so that they might always have them ready, whensoever they were called to use them [c]. *Object.* But some will say, Is not the Priest commanded also to anoint them with Oyl in the Name of the Lord? *Answ.* All the Protestant Churches do omit this Anointing for very just reasons, because it was only a Ceremony proper to the state of the Primitive Church, while miraculous gifts lasted, among which is reckoned the gift of Healing, 1 *Cor.* xii. 28. 30. Now when Christ sent his Apostles first to Preach, he gave them the Miraculous power of Healing, in the exercise

[b] ἐκ τὸ διδάσκειν μόνον καὶ νουθετεῖν, ἀλλὰ καὶ τῷ δι' εὐχῶν βοηθεῖν. ἔστι δὲ ὅταν ἡμᾶς ἀναγκάσῃ μόνον, ἀλλὰ τὰ μετὰ ταῦτα συγχωρεῖν ἔχειν ἐξουσίαν ἁμαρτήματα, &c. Chrysost. de sacerd. l. 3.

[c] Constit. Riculf. Archiep. Suession. An. 889. ap. Bin. Tom. 3. p. 2. pag. 987.

ercise whereof they used Oyl, *Mark* vi. 13. which they did in imitation of the Jews, who (as a Learned Doctor notes out of the *Targum* of *Hierusalem*) were wont to pretend to cure the Sick by Anointing them with Oyl, and pronouncing divers strange Names; wherefore the Apostles used the same Oyl, but only used it in the Name of Jesus, to shew that by his Grace and Power the Sick were healed, thereby to convince Men that he was the *Messiah*, and to induce them to believe the Gospel; and therefore S. *James* writing while this gift remained, mentions the Ceremony of anointing in the Name of the Lord; but yet even he also attributes no vertue at all to the Oyl, but saith, "The Prayer of Faith shall save the Sick, &c. And accordingly we see the Apostles did not always use Oyl in their miraculous Cures, but healed the Sick sometimes only by a Word [d], sometimes by a Touch [e], and sometimes by laying on their hands [f]. But we never read they used this Anointing to confer grace to the soul, but health to the body; nor did they use it to persons in the Agonies of death, as the Roman Church now do their Novel Sacrament of extream Unction, which can be derived no higher (as they now use it) than the time of *Felix* IV. Bp. of *Rome*, An. 528. 'Tis true, there is frequent mention of miraculous Cures wrought by the Christians, with this Ceremony of Anointing, in Ecclesiastical History: So *Proculus* cured the Emperor *Severus* [g]; so the *Egyptian* Confessors restored the Lame Man [h]: So S. *Hilarion* healed those that were bitten with Serpents, and such as were sick of o-

[d] Acts ix. 34. 40. & xiv. 10.

[e] Chap. iii. 7. 16. & xx. 10.

[f] Chap. ix. 17. & xxviii. 8.

[g] Tertul. ad Scap. l. 1. cap. 4.

[h] Ruffin. Eccles. hist. l. 11. cap. 4.

other diſtempers [i]. So S. *Martin* reſtored a dumb Man to ſpeech [k]. But none of theſe were a Sacramental Unction to dying Men, as *Baronius* himſelf confeſſeth [l], but only a means to procure health; or rather the Anointing was meerly uſed with the gift of Healing (as *Theophylact* affirms) to be a Symbol "of the Mercy of "God, and the grace of his Spirit, by which our pains "are eaſed, and light and joy is "communicated to us [m]. But now that the Church is planted, and that it neither needs nor enjoys the gift of Healing, (to which the Oyl was a ceremonial Appendix), with what reaſon can we retain the ſhadow when the ſubſtance is gone? Nay, is it not a bold and unreaſonable thing in the Roman Church, to make a Sacrament of this Temporary Ceremony; and though they cannot cure the body by it, to pretend they can Sanctifie the ſoul, and ſeal the pardon of ſin, and ſend the Party ſafe to Eternal glory thereby? What Primitive Father ever affirmed this concerning this Unction? *Irenæus* indeed tells us, the *Valentinian* Hereticks Anointed dying Men with Oyl and Water, uſing ſtrange words, and pretending thereby to ſecure their ſouls againſt evil Spirits, and to make them aſcend up more eaſily [n]; which Hereſie the modern Romaniſts in this matter do come nearer to, than to any Rite found among the Primitive and Orthodox Fathers, and therefore we have good reaſon to reject this practice; and though about the 9th. Century, it began to be impoſed in theſe parts of the world

[i] Hieron. vit. S. Hilarion. Tom. 1. p. 332. 336.

[k] Sulpic. Severus Vit. S. Martini.

[l] Baron. Annal. An. Chriſti 63.

[m] Theophylact. Com. in loc. Marc. vi. 13.

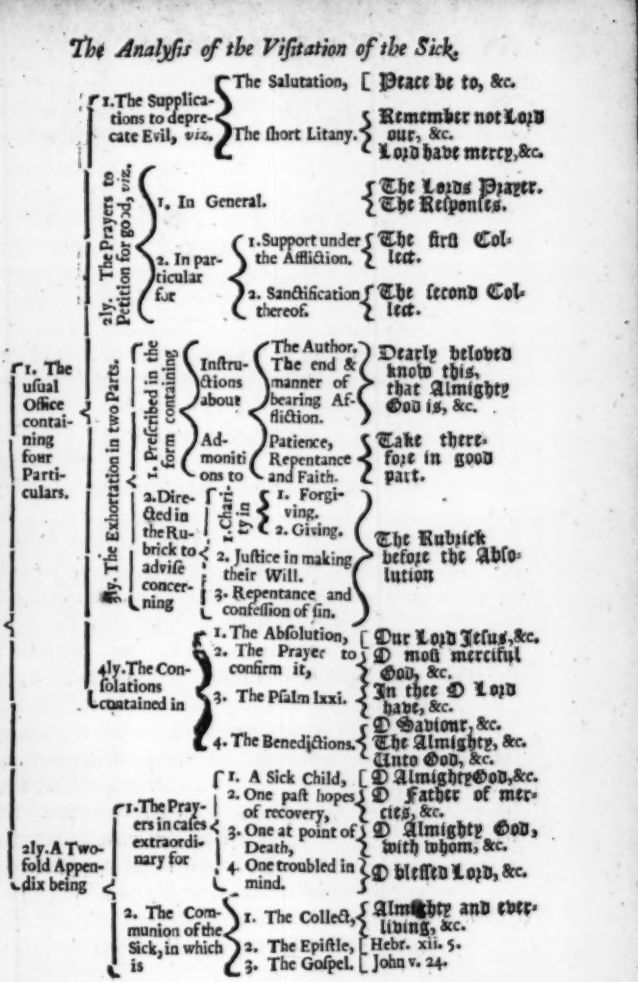
[n] Irenæus adv. hæreſ. lib. 1. cap. 18.

World *; yet we ſuppoſe we may ſafely omit the Ceremonial part, eſpecially ſince we keep the ſubſtantial part of the Office preſcribed by S. *James*, viz. Prayers, confeſſion of Sin, and Abſolution, which is alſo all that can be made appear to have been uſed to the Sick in the firſt five Centuries, (excepting where miraculous Cures were to be wrought.) And theſe are alone ſufficient for the comfort and relief of poor languiſhing Chriſtians, without the addition of that Ceremonial Oyl, which was the Symbol of a gift which the Church doth not now enjoy, and therefore can be of no real uſe at this day in the Viſitation of the Sick; and we dare not abuſe our People, to put a new ſignification of our own deviſing on it, nor make them expect that from it which they will never find, for we had rather lay it aſide, than uſe it to vain and evil purpoſes.

* Concil Cabilon. iii. Cap. 48. An. 813. Ein. Tom. 3. Part. 1.

§. 5. The third general Conſideration is, the Benefits of this Office, which the Apoſtle ſets down, *ver.* 15. "The "Prayer of Faith ſhall ſave the ſick, and the Lord ſhall "raiſe him up; and if he have committed ſins, they ſhall "be forgiven him. The benefits were to be perpetual, though the Anointing was but for a time, and therefore they are annexed to the Prayer which was to be perpetual alſo. Now theſe benefits are two, Firſt, generally implyed in the word, [ſave,] and then particularly expreſſed, 1. By the word [**raiſe him up,**] a Scripture Phraſe for the recovery of bodily health, *Pſal.* xli. ver. 10. *Hoſ.* vi. 2. 2. By the [**forgiving him his ſins.**] So that the Benefits are two; Firſt, the recovery of Health; Secondly, the Remiſſion of Sins; both which may be obtained by the devout uſe of theſe Prayers: not that they do as conſtantly and certainly follow as the effects from natural cauſes; for then the Sick would always have been cured by this Office, and none could

have dyed, which is contrary to Nature and God's decree, *Heb.* ix. 27. and then even Hypocrites ſhould hereby obtain Remiſſion, which is contrary to God's declared will. They are therefore conditional Promiſes, ſo that Health ſhall be procured hereby if God ſee fit, and Pardon granted alſo, upon condition of the Parties confeſſing and repenting, which is therefore enjoyned in the very next verſe, "Confeſs your faults, &c. The ſum is, that though mortal Men cannot expect Immortality here, nor Sinners Pardon without Repentance; yet if their diſeaſe be curable, and the Perſon qualified for Remiſſion, God hath appointed this Office to be the means to convey both. And ſince the two main things which ſick Men deſire, is eaſe of their pain, and forgiveneſs of their ſin; and this is a means of divine Inſtitution to obtain both; this ſhews how careful every ſick Man ought to be, to have this Office uſed for him, and how highly he ought to eſteem thereof: Not neglecting in the mean time to perform the conditions required on his part, *viz.* Submiſſion to the will of God for life or death, and a hearty Repentance for all his ſins; and he that is ſo prepared for it, ſhall recover by it, if it be for his good to live longer; however he ſhall have his Pardon Sealed, and then he need not be ſolicitous whether God order him to live or dye, becauſe he ſhall be happy either in life or death, and either ſhall work together for his good. Finally then, the Viſitation of the ſick is of Divine Inſtitution, and of excellent uſe; and that it may have all thoſe effects upon us, which God deſigned to us thereby, let us deſcend to a particular view of all the parts of it, when firſt we have conſidered the method of the whole Office, as it is preſented in the following Scheme.


The Viſitation of the Sick conſiſteth of two Parts.
1. The uſual Office containing four Particulars.
1. The Supplications to deprecate Evil, viz.
The Salutation, [Peace be to, &c.
The ſhort Litany. { Remember not Lord our, &c. / Lord have mercy, &c.
2ly. The Prayers to Petition for good, viz.
1. In General. { The Lords Prayer. / The Reſponſes.
2. In particular for
1. Support under the Affliction. { The firſt Collect.
2. Sanctification thereof. { The ſecond Collect.
3ly. The Exhortation in two Parts.
1. Preſcribed in the form containing
Inſtructions about
The Author. / The end & manner of bearing Affliction. { Dearly beloved know this, that Almighty God is, &c.
Admoniti ons to
Patience, Repentance and Faith. { Take therefore in good part.
2. Directed in the Rubrick to adviſe concerning
1. Charity in
1. Forgiving. / 2. Giving.
2. Juſtice in making their Will.
3. Repentance and confeſſion of ſin.
The Rubrick before the Abſolution
4ly. The Conſolations contained in
1. The Abſolution, [Our Lord Jeſus, &c.
2. The Prayer to confirm it, { O moſt merciful God, &c.
3. The Pſalm lxxi. { In thee O Lord have, &c.
4. The Benedictions. { O Saviour, &c. / The Almighty, &c. / Unto God, &c.
2ly. A Twofold Appendix being
1. The Prayers in caſes extraordinary for
1. A Sick Child, [O Almighty God, &c.
2. One paſt hopes of recovery, { O Father of mercies, &c.
3. One at point of Death, { O Almighty God, with whom, &c.
4. One troubled in mind. { O bleſſed Lord, &c.
2. The Communion of the Sick, in which is
1. The Collect, { Almighty and everliving, &c.
2. The Epiſtle, [Hebr. xii. 5.
3. The Goſpel. [John v. 24.

PARTITION I.

Of the Supplications.

SECTION I.

Of the Salutation.

§. 1. PEACE be to this House, and to all that dwell in it.] This Office is introduced by that pious salutation which the Jews were wont to express, by wishing Peace (as S. *Hierom* notes [p],) and this they constantly used to those they met Morning and Evening [q]. Nor did the Gentiles omit this Religious Civility [r]; or the Christians forbear to salute in this manner, not only their Brethren, but the Heathens also [s]. And though our Lord Jesus forbid his Disciples (in their first hasty Embassy) to stay in ceremoniously complementing those they met by

[p] *Quod Græcè* χαῖρε *& Latinè Ave, Hebraico Syróque sermone appellatur Pax Tibi.* Hieron in Luc.

[q] Jud. xviii. 15. *Mane & vespere pacem optamus obviis.* Com. in Aboth. fol. 4.

[r] Al. ab Alex. genial. dier. l. 2. c. 19.

[s] Theoph. ad Autolyc. lib. 2. initio.

the

the way, according to the custom of their Nation, *Luk.* x. 4. yet lest he should be thought to dislike the universal rite of Salutation, or priviledge that Rudeness which some miscal Religion, he enjoyns them in the next verse [t], upon their entring into any House to salute it, saying, "Peace be to this House. And it will not seem strange that we have transcribed that precept into this Office, if we consider that one main part of the Apostles Errand then was, "to heal "the Sick, *Luk.* x. 9. *Matth.* x. 8. And since the miraculous gift of healing continued long after in the Church, no doubt the Primitive and Apostolick Men did use this very Salutation when they went to work these wonderful Cures in the Houses of those they Visited; so that even when the gift was ceased, the form of Salutation remained still, which therefore we use to this very day in our Visiting the Sick, because we go on the same Charitable account, though not with the same power; and the sense of the words are very sutable, for "Peace signifies all outward Blessings; but when it is used in way of Salutation, it properly imports "Health: Whence it is that where We read, "Is he well? and the Greek Versions, "Is he in health? the Hebrew Phrase is thus, "Is "there peace to him? [u] When therefore a Family is Visited with sickness, and full of distress, what better Prayer can we make for them, than that they may all have Peace, that is, Health and Prosperity? And as the Apostolical Salutation was not a meer Complement, but a real Benediction, as appears by our Saviours assuring them, "If "the house were worthy, their "Peace should be upon it, *ver.* 9, 10. so shall this Prayer of

[t] Luk. x. 5. & in Vulg. & quibusd. Græcis Exemp. Matth. x. 12.

[u] Gen. xxxix. 6. Heb. *Num ei pax?* lxx. εἶπε δὲ αὐτοῖς, ὑγιαίνει.

† οὐ μόνον ἀσπασμός ἐστι τοῦτο, ἀλλὰ καὶ εὐλογία. Theophylac. in loc

of ours prevail for what we ask to that Houſe which is prepared to receive it; wherefore they ought to receive our Salutation as a real Bleſſing, and to welcome the Embaſſadors of Heaven, who in the time of their Calamity, come to bring Health and Salvation to their dwellings.

SECTI-

SECTION II.

Of the ſhort Litany.

§. 1. **REmember not Lord our Iniquities, nor the Iniquities of our Fore-fathers; ſpare us good Lord, ſpare thy People whom thou haſt Redeemed with thy moſt precious Blood, and be not Angry with us for ever.** Anſw. **Spare us good Lord.**] The Litany being deſigned for the averting of Evil, and the proper Office for a ſtate of Affliction, ſhould probably have been intirely uſed here, but that it is ſuppoſed the ſick Man will be unable to attend ſo long; wherefore the Church hath ſelected the moſt pertinent Sentence of the greater Litany, and the Κύριε ἐλέησον, or leſſer Litany, to ſupply this place, of both which we have diſcourſed before [x], ſo that now we are only to obſerve how pertinent they are on this occaſion. The Scripture informs us that God is the Author, and Sin the meritorious cauſe of all Afflictions, *Job* v. 6. *Lament.* iii. 39. and therefore adviſes us, when we are Afflicted, to Pray, *Jam.* v. 13. Now there is nothing ſo needful to pray for in this caſe, as the pardon of thoſe ſins which have brought this evil on us. Hence the Greek forms do often repeat this requeſt [y]; and we acknowledging that God hath matter enough againſt us for our own ſins, and the ſins

[x] Comp. Temple, Part II. partit. 1. Sect. 2. §. 3. & Sect. 3. §. 25.

[y] Ὑπὲρ τοῦ συγχωρηθῆναι αὐτῷ πᾶν πλημμέλημα. Euchol. p. 415.

ſins of our Fore-fathers, (which we have made ours by imitation of their Crimes), yet we intreat him to ſpare us, and not to call them to his remembrance, for if he do, his Holineſs and Juſtice will oblige him to puniſh us more and more[z]. But ſince we confeſs and bewail our offences, we hope he will ceaſe his Correction, and lay aſide his Rod. For we are "His "People, our ſins are expiated, and our ſouls redeemed by Jeſus his moſt precious Blood; and he hath promiſed in the New Covenant, "to forgive our Iniquities, and "remember our ſins no more, *Jer.* xxxi. 34. which gracious promiſe, if he pleaſe to perform for Jeſus ſake, then he will either preſently remove this puniſhment, or if it lye on us a while, we ſhall have this comfort, that he will not finally condemn us, nor puniſh us with Eternal Vengeance. And becauſe all of us either actually are Afflicted as well as the ſick Man, or at leaſt deſerve ſo to be; therefore all that are preſent, joyn to ſay for themſelves and for him, "Spare us good Lord.

[z] *Tunc meminiſſe dicitur Deus quando facit, tunc oblivíſci quando non facit.* Aug. in Pſal. 87.

℣. 2. *Let us pray*: **Lord have mercy upon us: Chriſt have mercy, &c. Lord have mercy, &c.**] Beſides what is formerly noted upon this devout form of ſupplication, we may add here, that this ſeems to be the proper Petition for miſerable Perſons; for thoſe ſick and diſtreſſed Creatures that came to Jeſus for help, did generally addreſs themſelves to him in theſe words: "Have mercy on us, was the Prayer of the two blind Men, *Matth.* xx. 30. *Matth.* ix. 27. and the Woman of *Canaan*, with the Father of the Lunatick, uſed the ſame Supplication, *Matth.* xv. 22. chap. xvii. 15. which ſince it prevailed with our Lord in his Humiliation, to pity, heal, and help thoſe who uſed it then; we may with more comfort ſend it up to him now in his Exaltation, for he

he is not leſs merciful now that he is become more glorious. 'Tis ſure the whole Catholick Church hath eſteemed it very fit for this purpoſe, in that it is ſo early found in the Weſtern, and ſo often repeated in the Eaſtern Offices for the ſick [a]. What is there, that they who lye in this miſery, either need or deſire ſo much as mercy? And the threefold repetition doth well expreſs the greatneſs of their neceſſity, and the fervency of their deſire; and if they with us, and we with them, preſent it to God with a due importunity, it will be very likely to procure mercy.

[a] Eucholog. offic. S. olei, *duodecies reptitur in initio.* p. 408.

The Paraphraſe of both theſe forms.

§. 3. O thou moſt Righteous Judge of all Men, who ſeemeſt now reſolved to call us to account for our old ſins, conſider thy merciful Promiſe, and [Remember not] we beſeech thee [O Lord our Iniquities] which we have committed [nor the Iniquities of our Fore-fathers] which we have imitated, ſo as to puniſh us for either thoſe, or theſe, according to our deſervings. [Spare us] of thy gracious Nature, [good Lord], Oh be pleaſed to [ſpare] us, who are of the number of [thy People] the Members of thy Church [whom thou haſt Redeemed] and dearly bought [with thy moſt precious blood]. Or if thou wilt not wholly free us from Correction, ſweeteſt Saviour, let the Chaſtiſement be gentle and ſoon over, [and be not angry with us] long in this world, nor yet [for ever] in the world to come.

Anſw. Deal gently with our ſick Brother, and with us all, O [ſpare us] for thou art our [good Lord] from whom we always find relief.

§. 4.

§. 4. We are juſtly, but ſharply afflicted for our offences at this time, O [Lord] God the Father [have mercy on us] pity and deliver us from the puniſhment which we groan under.

We are alſo liable to eternal Damnation by the guilt of our Iniquities, but O [Chriſt] the Eternal Son of God, and Saviour of the world [have mercy upon us] Pardon and deliver us from the guilt which we have contracted.

Finally, we are oppreſſed by the power of our Corruptions, which entice us to commit more, but O [Lord] God the Holy Ghoſt [have mercy upon us] ſanctifie and deliver us from theſe evil inclinations which deceive us and betray us.

PARTI-

PARTITION II.

Of the Prayers.

SECTION I.

Of the Lords Prayer.

§. 1. OUR Father, &c.] Having deprecated all ſorts of Evil, we come now to Petition for good things in theſe Prayers, which are introduced, as uſual, with the Lords Prayer, which Jeſus commands us to ſay, whenever we Pray, be the occaſion what it will: I am ſure in placing it here, we follow the example of both the Latine and Greek Churches, who uſe the Lords Prayer almoſt in the very beginning of this Office [b]: And in uſing it for the ſick, I dare affirm we do apply it as its Author particularly intended; for if we well conſider how many of theſe Petitions are proper to a ſtate of trouble, we may diſcern that our Lord made

[b] Manual. Sariſb. An. 1555. fol. 69. b. Euchologi. per Jac. Goar. p. 408.

them, with reſpect to the Tribulations which he foreſaw his own Servants were like to endure here. Wherefore we have added the following Paraphraſe, to ſhew how it refers to the preſent caſe.

The Paraphraſe of the Lords Prayer.

§. 2. We murmur not at thy Corrections, O Lord, but while we labour under them, we cry unto thee [Our Father which art in Heaven] for ſuccour and ſupport: We know thou canſt turn them to our good, wherefore however thou dealeſt with us, we will ſtill pray that [Hallowed] and Bleſſed may [be thy Name] among all Man-kind: Let theſe Afflictions bring us to ſubmit to thy Kingdom of grace, and then let [thy Kingdom] of glory (where all our miſeries and ſorrows ſhall ceaſe) [come] as ſoon as thou pleaſeſt. Lord if thou ordereſt this Sickneſs ſhall prepare us to reign with thee, we have no reaſon to repine at it, let [thy will] and good pleaſure [be done] either for Life or Death concerning us here, [in Earth, as it is] always done concerning thoſe more noble Creatures, the bleſſed Spirits which are [in Heaven.] But while we remain in this world, we daily need many outward comforts, eſpecially in time of Sickneſs: [Give us] therefore [this day] while yet there is life and hope, [our daily Bread] with all that is neceſſary and convenient for our refreſhment under, and recovery out of, this uneaſie condition: And that our ſins may not keep back thy Bleſſing from any good means which is uſed for our relief, [Forgive us] we beſeech thee all [our Treſpaſſes] which we here humbly acknowledge and heartily bewail. Oh be thou for Jeſus ſake reconciled to us [as we] by the example and engagements of thy mercy, do freely [forgive them that treſpaſs againſt us,] and are in perfect Cha-

Charity with all the world. And now that we have ſmarted ſo ſeverely for former ſins, we cannot but dread the committing of any more; prevent us therefore with thy grace [and lead us not into] any ſuch trials as will be too hard for our patience, or holy purpoſes, that we may not by [Temptation] fall into deſpair, or any other ſin. Leave us not to our ſelves, neither deal with us after our Iniquities, [but deliver us] good Lord [from] all ſorts of [Evil] Temporal, Spiritual, and Eternal. [Amen.] Be it unto thy Servants according to their Faith.

Section II.

Of the Reſponſals.

§. 1. WHEN the Prieſt hath thus begun to pray, the Church orders all that are preſent to joyn, not only in heart, but in voice alſo, to beſeech God for the ſick perſon, who doubtleſs will be much refreſhed by the Charity & Devotion of ſo many Supplicants, who with united requeſts, do Petition the Throne of Grace for him; and ſince every one of us is liable to fall under the ſame neceſſities which now oppreſs our afflicted Friend, we ſhould all Pray for him with the ſame fervency as we wiſh others ſhould do for us if we were in the like eſtate. The words of theſe Reſponſory Prayers are taken out of *Davids* Pſalms, and have all been explained before [c], excepting one new Petition for the ſick Mans preſervation from Sathans malice, taken out of *Pſal.* lxxxix. 23. according to the old Latine Tranſlation [d], which when we have briefly treated of, we ſhall by a plain Paraphraſe accommodate that and all the reſt to the preſent occaſion.

[c] *Office of Matrimon.* Partit. iii. Sect. 2.

[d] *Nihil proficiet inimicus in eo, & filius iniquitatis non apponet nocere ei.* Vulg.

§. 2. *Pſal.* lxxxix. 23. **Let the Enemy have no advantage of him.** Anſw. **Nor the Wicked approach to hurt him.**] This Sentence is a gracious promiſe, turned into a Prayer; and what God promiſes literally to *David*, myſtically to Chriſt and the Members of his Body, that

we

we deſire may be particularly made good to this languiſhing Chriſtian. Our Lord did punctually perform this Word to King *David*, and to Jeſus our Head, and therefore we hope he will grant the ſame favour to one who needs it exceedingly, and begs it moſt importunately. By [the Enemy] and [the Wicked] in this place, we muſt underſtand the Devil, who is called Sathan, the Adverſary and the Enemy, from his malice and his oppoſing all good Men, *Matth.* xiii. 28. 1 *Pet.* v. 8. and from his natural wickedneſs, and tempting others thereto, bears the Name of "the Wicked, or "the Evil one, *Matth.* xiii. 19. *Epheſ.* vi. 16. 1 *John* ii. 13. & v. 18. And the ſenſe of this Prayer is, "that Sathan may have "no advantage againſt the ſick Man in this his weak e-"ſtate, nor ſo much as be allowed to come near to hurt "him. 'Tis certain that this Enemy is much our Superior in our beſt health, and hath great advantage of us in policy and ſtrength, vigilance and experience; how much more then would he be too hard for us, when Sickneſs hath impaired all our faculties, and weakened all our powers, if we called not our God in to our aſſiſtance? It was a cruel policy of *Jacobs* Sons, to ſet upon the *Shecemites* when they were unable to defend themſelves, *Gen.* xxxiv. 25. And it is a piece of Sathans malicious craft, to aſſault the poor Chriſtian moſt violently, when he is leaſt able to reſiſt him; his fury is greateſt when we draw towards our end, "becauſe he knoweth he hath but a ſhort "time, *Revel.* xii. 12. if he cannot conquer them in this laſt conflict, he foreſees they will be preſently above his reach, and placed where he can never aſſault them more: Wherefore now we ſummons up all his devices, but bleſſed be God, we are not ignorant of them, and ſo may hope he ſhall have no advantage of us, 1 *Cor.* ii. 11. We know he will tempt ſome to preſume, and others to deſpair, ſome to impatience in Sickneſs, and fear of

Death, others to doubting and infidelity, to impenitence and the love of this evil World: But if God keep us, he cannot hurt us; he hath this Enemy in Chains, who cannot come near us unless he permit him: To him therefore we pray to keep off the Enemy, and to send us help to save and defend this infirm Servant of his. And this is the subject of all these Responsals, whose application may be learned from the following Paraphrase.

The Paraphrase of the Responsals.

§. 3. *Psal.* lxxxvi. 2. [O Lord] we beseech thee [save] and preserve the soul and body of this sick Man who professeth himself to be [thy Servant]. *Answ.* Yet not for any merits in him, but because by flying to thy protection, he declares that he is one [which putteth his trust] and confidence only [in thee] therefore let him not be disappointed of his hope.

Psal. xx. 2. In his distress he looketh up to thee, O thou most high; [send him] therefore such wonderful [help] and assistance, that we may know it comes [from] Heaven [thy holy place] of Residence. *Answ.* Both now in this great Calamity, [and evermore] do thou take his part, and [mightily defend him,] so shall he be in safety.

Psalm. lxxxix. 23. We know Sathan will most fiercely tempt him, now that he can make the least resistance. But [let the Enemy] of souls not be permitted to set upon him now, let him [have no advantage] by his present weakness to prevail [against him.] *Answ.* [Nor] do thou suffer this raging Adversary [the wicked] One, so much as [approach] near unto him, to affright him by his terrors; neither let him have any power [to hurt him] by his temptations.

Psalm. lxi. 3. He is too mighty for us in our best estate,

ſtate, how much more when we are caſt down by Sickneſs, as this thy Servant now is. Let thy mercy therefore [be unto him, O Lord] as ſure a Protection as [a ſtrong Tower] and invincible Fortreſs. *Anſw.* Let him take comfort in it by hope, and by Faith flye into it [from the face] and furious proſecution [of his Enemy,] the Devil, who cannot touch thoſe that rely on thy mercy.

Pſalm. lxi. 1. It is not only his, but all our deſires, that thou wouldeſt pity and relieve him, wherefore [O Lord hear] and graciouſly anſwer this [our Prayer,] that we ſo unanimouſly make for him. *Anſw.* [And let] the importunity of [our Cry] pierce the Clouds, not reſting till it [come unto thee] and reach thy merciful Ears, and then we doubt not but it ſhall return with a Bleſſing.

SECTION III.

Of the first Collect for support under the Affliction.

§. 1. THE Original of these kind of Prayers appears from the name Collect, being a Collection or gathering up of the joynt Petitions of both Priest and People out of the alternate Responsals, and presenting them in one continued Prayer to God [a]. And this present Collect doth well answer to that Etymology; for it doth unite and press the very same Requests which were made in the Responsals that went before, and that in very proper Phrases and an exquisite method. The subject of the whole Prayer being for support under Affliction, here is declared, 1st. The original of this support, *viz.* 1. The Person from whom it comes [**the Lord.**] 2. The place from whence he sends it [**from Heaven.**] 2dly. Here is the manner of bestowing this support, expressed, 1. More briefly in three general words [**by Gods beholding, assisting, and relieving them.**] 2. More largely in describing the special effects of every one of these acts of the Divine care, *viz.* First [**beholding them in mercy.**] Secondly, [**assisting them with his grace.**] Thirdly, [**relieving them**] as well [**by his avoiding them**] against Sathan, as [**by his keeping them**] from all

[a] *Collectæ vocantur quia sacerdos (qui fungitur legatione ad Deum pro populo) in eis petitiones omnium Colligit & concludit, ut eas ad Dominum ferat.* Durand. rat. l. 4. c. 15.

all other dangers. And how proper all this is for the ſick Man's condition, our diſcourſe upon the Particulars will manifeſt.

§. 2. **O Lord look down from Heaven, behold, viſit, and relieve this thy Servant.**] To ſay the Introduction of this Collect, is found very anciently in the Offices of the Greek or Latine Church, is ſomewhat for the honour thereof; but we muſt look higher, and then we ſhall ſee that God himſelf inſtructed the Jews in *Moſes* his time to Pray ſo, "Look down from thy holy Habitation "from Heaven, *&c.* *Deut.* xxvi. 15. And that the uſe of this form continued for many ages in the Jewiſh Church, may be known from that Prayer in *Iſaiah*, where the People in their diſtreſs, ſay, "Look down "from Heaven, and behold from the Habitation of thy "Holineſs, and of thy Glory, *Iſa.* lxiii. 15. Yea, *Solomon* was aſſured, that when any Sickneſs was upon that People, if they called upon God, "He would hear them in "Heaven his dwelling place, 1 *King.* viii. 37, 38, 39. and Chap. ix. 3. So that the Church had juſt reaſon to tranſcribe this piece of ſacred Devotion into the Office of *Viſitation*. It may be the ſick Man may with ſome trouble conſider, that though God be his Father, yet he is very glorious, and very diſtant from us, dwelling in Heaven, while we are upon this Earth grieved with many miſeries, and far from our Father's Houſe. But God in preſcribing this form, hath ſecured us, that he doth not forget us in the midſt of all his glories. How many of our great Neighbors, (though made of the ſame Clay with us) do proudly paſs us by, and deſpiſe our ſufferings, not enduring to ſee our wounds, or to hear our groans; but God who is infinitely higher and more glorious, doth not diſdain "to behold, viſit, and relieve us: He condeſcends to viſit us, and when he comes, he is both able and willing to help us; many of our Friends for-

forſake us now, and of thoſe few whoſe Charity brings them to us, not one can give us any eaſe: The kind Neighbour may look on us with pity, and the devout Prieſt may heartily pray for us; but it is only in God's hand to relieve both our ſouls and bodies: He is our great Maſter, and we muſt approve our ſelves his faithful Servants, and then our Lives ſhall be precious in his Eyes, *Pſal.* cxvi. 13. He will viſit and relieve the meaneſt of his Servants. The *Rabbins* ſay, it is one of God's Attributes to viſit the Sick, and if we behave our ſelves under his hand as becomes his Servants, then the Prieſts Viſitation ſhall be effectual and comfortable indeed, for the ſound of his and our Maſters feet are behind him. It was a ſurprizing joy to poor *Hagar*, that God ſhould look after her in the Wilderneſs, *Gen.* xvi. 13. and will be a refreſhing Cordial to us, if he ſhall pleaſe to have reſpect unto us, who only is able to help us. The Miniſter is come to viſit us, but he thinks not his own preſence or power ſufficient, and therefore calls upon his great Maſter to viſit and relieve us both.

§. 3. **Look upon him with the Eyes of thy Mercy, give him comfort and ſure confidence in thee.**] We proceed now more fully to expreſs the bleſſed effects which we deſire from God's gracious Viſitation; and *Firſt*, we pray that God will "Look upon him with the "Eyes of his Mercy, which ſame Petition is uſed in the Greek Office [f], and the Phraſe is very ſignificant, for to look or ſet ones eyes upon any, is "to ſhew a dear "affection to them [g], and to take a "ſpecial care of them [h], for we uſe to look often upon that which we

[f] — Ἐπίσκεψαι αὐτὸν ἐν ἐλέεσι καὶ οἰκτιρμοῖς σου. Euchолog. p. 421.

[g] *ubi amor ibi oculus.* Jer. xxiv. 6. 1 King. ix. 3.

[h] Gen. xliv. 21. Heb. *ut ponam oculos meos in eum.* lxx. καὶ ἐπιμελῶμαι αὐτοῦ *item* Jerem. xxxix. 12. Heb. *Pone oculos tuos in eum. Verſio* Angl. *look well to him.* Vide Jerem. xl. 4.

love

love and value; and thence it is ſaid, "The Eyes of the "Lord are over the Righteous, and upon them that fear "and love him [1]. So that when we pray that God will look upon the ſick Man with the Eyes of his Mercy, we deſire that he may ſignally expreſs his love to him, and care of him, that he may conſider his miſery and pity him: And if one Look of our dear Lord and Heavenly Father be ſo reviving, how much more will it be for us to find by experience that he not only *looks on* us with a great affection, but *looks to* us alſo with a peculiar care, which yet he hath promiſed, even "that he will make all our Bed in our "Sickneſs, *Pſal.* xli. 3. that is, make our condition eaſie to us by the continual refreſhments which he gives us. There is indeed an angry look alſo, with which God beholds the wicked, *Exod.* xiv. 24. and the beſt are apt to fear in time of Affliction, that God looks upon them in Anger; nor is there any thing ſo bitter in this Cup of ſorrow to a pious ſoul, as the fears and apprehenſions of the frowns of Heaven; whence our Lord Jeſus complains not of his torments on the Croſs, but only of the Divine diſpleaſure; that only broke his ſilence, and made him paſſionately cry, "my God, my God, why haſt thou for-"ſaken me, *Matth.* xxvii. 46. What requeſt therefore can be more ſeaſonable than to beg of God to look favourably on them now? that is, to ſupport them by inward aſſurances, that he is not highly angry at them; to perſuade them that he loves them ſtill, and that he ſent not this Affliction to them in wrath, or with reſolutions of Vengeance, but in Mercy, and with purpoſes of kindneſs, deſigning their good thereby; which Petition is preſſed further in the next words which do deſire, *Secondly*, That God will viſit him, and beſtow on him the graces of Hope and Faith, that ſo he may have comfort and

[1] Pſal. xxxiii. 18. & xxxiv. 15. Eccluſ. xxxiv. 16.

and ſure confidence in him: Nothing ſo neceſſary for the Afflicted as "Comfort; and none ſo able to comfort us as God, who is "The Father of mercies, and the God "of all comforts, who comforteth us in all our Tribulations, 2 *Corin.* i. 3, 4. "He is the Original, not of one "kind of comforts only, but of all, who comforteth us not "only in ſome ſorts of Tribulation, "but in all [k]; nor are any ſo likely to be comforted of God as thoſe in the ſtate of Sickneſs; for others can receive comfort from the good things of this world, which makes them deſire and value the inward comforts of the Divine grace far leſs; but when Sickneſs hath embittered all earthly comforts to us, when none but Divine comforts can refreſh us, then we are fitteſt to receive them [l]. In this condition Company is a burden, Meat and Drink unpleaſant [m], Riches are vain, Pleaſures odious, and Honour inſignificant; and now is the ſeaſon for God to give us comfort, when all our other delights do fail. Now we ſhall prize his favour more than ever; and if he pleaſe to grant us his Conſolation now, we ſhall bear up more vigorouſly under the preſſures that are upon us, and the ſenſe of the Divine Love will make our ſpirits chearful, and the acuteſt bodily pains far more tolerable. Nor do we pray alone for ſome preſent irradiations of reviving hope, but for the conſtant and continued emanations of God's grace, that ſo the ſick Man may have [ſure confidence in him] through Faith; and God hath promiſed "That he will "keep him in perfect Peace whoſe mind is ſtayed on "him, becauſe he truſteth in him, *Iſa.* xxvi. 3. If he cannot firmly truſt in God now, he will be miſerably toſt

[k] D. Bernar. de Temp. Ser. 22.

[l] *Delicata eſt divina conſolatio, quæ non datur admittentibus alienam.* D. Bern.

[m] *Sanis ſuavior eſt panis quàm pulpamentum ægrotis.* Proverb. Lat.

toſt upon the billows of his Affliction, and muſt needs be Shipwrackt at laſt. This ſtedfaſt hope "is the Anchor "of the ſoul, *Heb.* vi. 16. and the greateſt ſupport imaginable, when the ſtorms of Calamity do ariſe. "I "ſhould utterly have fainted (ſaith holy *David*) but that "I believe verily to ſee the goodneſs of the Lord in the "Land of the living [n]. The confiding hope of his Recovery was the greateſt ſtay to him under his Affliction, which occaſions S. *Paul* thus to adviſe his diſtreſſed Countrymen, "Caſt not away therefore "your confidence, which hath great recompence of reward, *Heb.* x. 15. for it both ſupports us and engages our Heavenly Father to ſuccour us. Wherefore as we pray for, ſo let us labour after this ſweet and advantageous hope in God's mercy, which muſt always be built upon ſincere purpoſes of intire obedience, for "in the "fear of the Lord is ſtrong confidence, *Prov.* xiv. 26. To be confident of the divine favour while we remain impenitent, is a groundleſs and deceitful hope; but when we have reconciled our ſouls to him by Repentance and pious reſolutions, the more firmly we truſt in him, the more we do oblige him. And oh how bleſſed is that Man who hath the Lord for his help, and whoſe hope is in the Lord his God! What is there in this World beſides, that we can have ſure confidence in when Sickneſs ſeizes on us? Not in our Selves, for our fleſh and our heart both fail us, *Pſalm* lxxiii. 26. not in our Wealth, which can give us no relief, *Prov.* xi. 4. not in our Friends, ſome of which begin to forſake us already, and we know not how long the reſt will be faithful to us, *Prov.* xix. 7. But if God be our Father and our Friend, we may have ſure confidence in him. His Power is infinite, and his Mercy inexpreſſible; his Promiſes are inviolable, and his Goodneſs unalterable; wherefore, bleſſed are all they that put their truſt in him.

[n] Pſal. xxvii. 13. *Terra viventium pro ſeculo præſenti (ſcilicet poſtquam ſalutem recuperâſſet) ut ſignif.* Pſal. cxvi. 9, &c. Druſ.

6. 4

§. 4. **Defend him from the danger of the Enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord, Amen.**] This Petition is fitly annexed to the former, since a well-grounded faith and confidence in God is the best defence against the assaults of Sathan. It is the Christians Shield, "whereby he is "able to quench all the fiery Darts of the wicked One, *Eph.* vi. 16. As the Shield defends us from the danger of the Enemy in War, so doth Faith in time of Temptation: So that when the Devil desired to assault S. *Peter*, Christ only Prayed, "that his Faith "might not fail [o]; because while he trusted in God, he knew Sathan could do him no harm. It is the nature and delight of this Enemy to assault us, especially when we are infirm, (as was noted before) we can expect no other, nor no better from him, he will certainly rage and tempt, and we do not absolutely pray that we may be wholly kept from the assaults, but only preserved "from "the danger of the Enemy [p], so as we may take no harm by his attempts; and indeed God hath not promised he shall not tempt us, but he shall not hurt us, *Psal.* lxxxix. 23. Since therefore we may expect to be assailed, our only care must be, that we receive no harm thereby, and accordingly we must consider how and where he will attack us, for being fore-warned we are fore-armed; and it will contribute much to the prevailing of this Petition if we not only pray against the danger of the Enemy, but consider how we may be secured. An ancient and devout Author observes, that when death approaches, Sathan usually tempts

[o] Luk. xxii. 32. *In tantum enim tentatio proficit, in quantum fides deficit.* Aug. Verb. Dom. Ser. 36.

[p] *Sævit quidem inimicus sed non proficit in eo — inimicus facit quod suum est, sed non proficit.* Aug. in Psal. 79.

tempts those who have lived carelesly to despair; the more Religious, to Presumption; the Weak, to Impatience; the Wavering, to unbelief; the Worldly, by unwillingness to dye; and the Secure, by deferring Repentance [q]; and that we may be prepared in each of these kinds, we will shew how we may be safe and secured against them all. 1. If he tempt us to "Despair, we must look up to Gods infinite mercy, and observe, that if God had resolved not to pardon us, he might have taken us away by a sudden stroak; his giving us time to Repent in, is evidence sufficient, he desires our Reformation, and designes our Pardon; and if we perish, it must be because we will not Repent, not because he will not Forgive. He no doubt will rejoyce more in an opportunity to shew us mercy, than we can do for the receiving thereof, so that we may justly suspect these thoughts of despair are suggestions of the Devil, who labours to discourage us from going about to seek mercy; because he knows if we seek it, we shall find it. 2. If he tempt us to "Presumption upon the conceit of our Merit, and would flatter us into a good opinion of our selves, we must remember our best Services are due to God, and cannot requite him for temporal, much less merit Eternal Blessings. Our most holy duties come far short of the exactness of our rule, and need fair allowances to make them but excusable. If any thing were done well, it was by the assistance of his Grace; so that He (and not we) deserves the praise: But the best Men have also done many things that are ill, which their good actions can never expiate; so that all Men stand in need of mercy: And if any be confident and presume, we may justly suspect that it is not the goodness of their condition, but want of considering their danger, that makes them so bold and unconcerned; especially when they

[q] Dionys. Carthus. de 4. Novis. Artic. 3.

they are so shortly to be tryed at God's Tribunal, where such as think well enough of themselves, 1 *Cor.* iv. 4. and such as are excellent persons in the opinion of Men, are not always justified. When that holy Abbot *Agatho* came to dye, his Scholars discerned that he had some fears upon him; whereupon they asked him why so Religious a person should be afraid of Judgment, since all Men knew him to be so innocent; to whom he replyed, "The judgment of Men is one thing, and the Judgment "of God is another. *Dionys. Carthus. sit supr.* Now if the best of Men are not void of fear, how foolish is it for us to presume? 3. If he tempt us to "Impatience, by the extremity of our Disease, we must Meditate, that the Almighty is just in laying these Pains on us, because our sins deserve them; and we are unjust if we complain of that which we justly suffer [r], especially since our Punishment is far less than our Crimes, *Job* xi. 6. We have deserved the pains of Hell, and the torments of damned Spirits; and if we consider these short and gentle Corrections (being sanctified) will free us from everlasting Vengeance, surely they will seem to be very light [s]; and if we can hardly endure these, how could we have suffered a thousand times worse; and besides, we ought to behold what Jesus did suffer for us in the time of his bitter Passion; and we shall blush at our unquietness under less sharp, and justly deserved evils which we bear for our selves, while he was patient under the undeserved Agonies he sustained for others; nor do we gain any thing by our peevishness, but only to double the load and fret our shoulders. 4. If he Tempt us to "Unbelief, and disturb us with scrupulous doubting

[r] *Justa sunt cuncta quæ patimur, & ideo valde injustum est si de justâ passione murmuramus.* Greg Moral.

[s] *Compara hoc totum Gehennæ, & leve erit quod pateris.* Bern. de modo ben. vivendi, c. 43.

doubting of, or needleſs enquiring into any of the Myſterious Articles of Religion, we muſt reſolve to believe rather than diſpute now, and rather confirm our Faith in the Fundamentals, than impertinently ſearch after circumſtantials. It is ſufficient if we hold faſt our Creed, and live agreeable to thoſe Eſſentials which have been confirmed by ſo many Miracles, received by ſo many Ages, and are approved by the reaſon of all unprejudiced Men. It were folly and impudence to doubt of theſe, and it is vain curioſity for a dying Man to waſte his poor inch of time in nicer ſearches. An Oriental Author compares ſuch impertinence to a Man that was condemned to have his hands and feet cut off after two days, who ſpent all the intermediate time, which ſhould have been imployed to reverſe his doom, in ſtudying by what kind of Inſtrument he muſt loſe his Limbs [t]. Let us be wiſer, and do nothing now, but endeavour to make our peace with God, rejecting all ſcruples and curious ſpeculations ſince we are going to a place where all our doubts ſhall be ſatisfied, and where we ſhall ſee God face to face. 5. If he tempt us to be "*Unwilling to dye*, and leave our Friends or worldly enjoyments, let us call to mind they did not make us happy, nor preſerve us in our health, nor cannot eaſe us or reſtore us now: They were got with pains, and kept with care; and the fear of loſing them, robbed us of the pleaſure of enjoying them. Beſides, if we be not taken from them, they will perhaps be taken from us [u], and it may be leave us deſolate in our greateſt need, and then we ſhall wiſh that we had dyed in our Proſperity, rather than to live to ſee our ſelves miſerable and deſpiſed. We ought therefore to be thankful that we have them now while we need them, and to

[t] *Al-gazalius Arab.* ap. Pocock. not. Miſcel. c. 7.

[u] *Finem habent omnia iſta aut tuum aut ſuum.* D. Bern.

be willing to quit them all; since God is calling us into that estate where we shall have no use of these Vanities, & where we shall enjoy infinitely better Company and nobler satisfaction, especially if we do not provoke him to exclude us from thence, because we went thither so unwillingly †, and truly we can scarce expect to be welcomed and rewarded with eternal joys by that God whom we value so little, that we are loth to exchange this loathsome Prison for the glories of his Palace; nor did we obey his Message but with a great reluctancy. 6. If he tempt us to defer our Repentance with the hopes of recovery, and a longer life, we shall do well to recollect how many thousands have dyed with this vain perswasion, who have never Repented at all, because they put off their Repentance *, till God snatcht them from all the abused possibilities of Pardon. Men in health may dye suddenly, and therefore in them 'tis folly to defer, but those in sickness cannot expect to live long, wherefore in them 'tis apparent madness not to begin to do that which must be done or we are eternally lost. And if we have Repented, we live more safely, and shall dye more comfortably, but not one moment sooner: When we are prepared for the worst, if it come, we shall not be surprized; but if we recover, it is no lost labour to Repent and resolve upon a holy course, because these purposes are as necessary for one that is to live, as for one that is to dye; and if we do not Repent in Sickness, we shall but recover into a worse condition, and live only to aggravate our Condemnation, so that whether life or death be the event of this Sickness, we must not defer our Repentance.

† *Eximus isthinc necessitatis vinculo, non obsequio voluntatis: Et volumus ab eo præmiis cœlestibus honorari ad quem venimus inviti.* Cypr. de mortal.

* *Durâ etenim mente abesse mors longiùs creditur, etiam dum sentitur.* Greg. 8. moral.

pentance. These Considerations annexed to this Prayer, if they keep us not from the assaults of Sathan, will preserve us from being hurt by him; so that by this means we shall obtain the last Petition also, and remain "*in* "*perpetual peace and safety*; if this Enemy be not permitted to disquiet nor to harm the sick Person, he shall be always in peace, and ever safe, no inward trouble shall molest him, no outward suffering shall hurt him, but whether the Visitation turn to life or death, the event shall be blessed, and still he shall be quiet and safe; which being so very desirable to the sick Man, and to all that truly love him, we beg both these and the necessary causes of them, most humbly and earnestly for Jesus Christ his sake. *Amen.*

The Paraphrase of this Collect.

§. 5. [O Lord] who in the midst of all thy glories, dost not forget thy afflicted Servants in their distress, [look down from Heaven] upon us all, and especially vouchsafe to [behold] favourably, [visit] graciously, [and relieve] speedily [this thy Servant,] who stands in such great need of thy pity and thy help: His misery is apt to make him fear thou art displeased at him, wherefore [look upon him] and regard him [with the eyes of thy Mercy] which are always over them that fear thee: Perswade him thou intendest good things toward him; [give him comfort] O thou God of all Consolations, [and sure confidence] by Faith and Hope [in thee,] for now all other comforts and reliefs forsake him; and Sathan is now most busie to tempt him when he is least able to resist him. [Defend him] therefore, if not from the assaults, yet [from the dan-

ger of the Enemy,] that he may not be hurt by any of his temptations; ſo ſhall thy Divine comforts inwardly refreſh him, [and keep him in perpetual peace,] and thy mighty Protection preſerve him in continual ſecurity [and ſafety;] ſo that whether thou ordereſt him to live or dye, he ſhall be happy; grant us therefore theſe mercies for him, [through Jeſus Chriſt our Lord] who pities and prays for all the Afflicted. *Amen.*

SECTI-

SECTION IV.

Of the ſecond Collect for Sanctifying of the Affliction.

§. 1. THE former Collect doth requeſt, that while the Sickneſs remains, it may be made eaſie to bear, by the comforts of divine grace, continually beſtowed on the ſuffering Perſon. And this proceeds further, to beg that the Correction may be ſanctified, ſo that whether it end in life or death, it may be to his advantage. The form was ſhorter, before the laſt reviſing of the Common Prayer, and the inſtances of *Peters* Wifes Mother, and the Centurions Servant, borrowed from the Roman Office [y], (being examples of miraculous cures, which are not to be expected now) were judged improper, and prudently left out; inſtead of which, here are other more pious and ſuitable Petitions added, and that in ſo clear a method, and ſo expreſſive a ſtile, that it muſt be confeſſed this Prayer hath received much luſtre from thoſe who made the laſt review. The Parts of it are four. 1. A proper Introduction, [**Hear us Almighty**, &c.] 2. A general Petition, ſhewing 1. What we deſire, [**Extend thy accuſtomed goodneſs.**] 2. In whoſe behalf, [**this thy Servant**, &c.] The third Part is a more particular requeſt for one ſpecial act of God's goodneſs now to be exer-

[y] *Sicut viſitare dignatus es ſocrum Petri, puerúmque Centurionis*, &c. Manual. Sariſ. Ord. ad viſ. infirm. fol. 70.

exerciſed, expreſſing 1. What it is, [**ſanctifie we beſeech thee**, &c.] 2. What we deſire may be the effects thereof, *viz.* at preſent, the ſtrengthening of his graces [**that the ſenſe of his weakneſs may add ſtrength**, &c.] and for the future, that this Sickneſs may have a happy event, either ending in a holy life, [**that if it ſhall be thy good pleaſure**, &c.] or in a happy death, [**or elſe give him grace**, &c.] Laſtly the Concluſion, containing the Motive uſed to obtain all this, [**through Jeſus Chriſt**, &c.] upon each of which particulars we are now to diſcourſe.

§. 2. **Hear us Almighty and moſt merciful God and Saviour, extend thy accuſtomed goodneſs to this thy Servant who is grieved with ſickneſs.**] Here are two proper conſiderations to quicken our Devotion in making this requeſt, and to confirm our hope that it ſhall prevail: The *Firſt* is taken from the Perſon to whom we preſent it: The *ſecond* from the Perſon for whom it is made. He that we Pray unto, is Infinite in Power, and wonderful in Mercy, he is ſtiled the Saviour of thoſe that truſt in him [x]. And if we conſult the Records of his Providence, we ſhall find he hath been always *accuſtomed* to do good [z]; his gracious Nature hath evidenced it ſelf in many thouſand inſtances of his mercy to poor Sufferers; ſo that his Servants uſually plead with him to deal with them according to his "wonted Loving kindneſs; and *David* prays, "Quicken me O Lord as thou art wont, *Pſal.* cxix. 156. We ask nothing but what he is very able, and very willing to grant, nothing but what agrees with his Nature, his Attributes, and with all his other Diſpenſations; ſo that if we ask fervently, we need not fear to be denyed. *Secondly*, The Perſon we pray for, is one of

x 2 Sam. xxii. 3. Iſa. xliii. 11. & xlix. 26.

z *Bonitas otium ſui non patitur, hinc cenſetur ſi agatur*, Tertul. adv. Marc. lib. 2.

of Gods Servants at this preſent grievouſly afflicted: We are ſuppoſed to be Spectators of his miſery, and the proſpect of his agonies, the hearing of his groans, the ſenſe of his anguiſh doth melt us into compaſſion and a ſympathizing tenderneſs; and as it moves us to beg the more importunately, ſo alſo it will incline our Heavenly Father to help him the more ſpeedlly, for his great neceſſity and preſent diſtreſs doth it ſelf cry aloud in his gracious Ears for mercy. And ſince the Perſon prayed for, needs God's goodneſs ſo exceedingly, and he that we pray unto, is ſo likely to grant our deſire; let us offer up this, and all the following requeſts, with a lively hope and a fervent Devotion.

§. 3. **Sanctifie we beſeech thee this thy Fatherly correction to him.**] We are naturally ſo ſenſible of bodily evil, and ſo little affected with that which concerns our ſouls, that we are unwilling to purchaſe our ſpiritual good at the rate of a little outward ſmart; and therefore moſt men are apt to pray immediately for deliverance from their preſent grievances, before they have done them that advantage which God deſigned to effect by them. They are impatient to have their diſtemper removed, before it hath weaned them from the love of earthly things, or taught them humility and ſubmiſſion to the will of Heaven; before it hath quickned their Repentance, tryed their Faith, or exerciſed their Patience; before it hath mortified their Luſts, elevated their Devotion, or confirmed their purpoſes of holy living; which unſeaſonable requeſts, it would be no mercy in God to grant, becauſe it is no argument of his good will, nor no profitable method for us [a], to take off the Plaſter before the cure be wrought. If a Child deſerve & need Correction, a Prudent Father will not ſpare for his crying, *Prov.* xix. 18. Nor will our Heavenly Father be ſo cruelly kind to us, to hear us

[a] *Sunt quædam nocitura impetrantibus, quæ non dare ſed negare beneficium eſt.* Sen. de benef. l. 2.

when we pray for that which is hurtful for us. So that though the sick Man may chiefly, and perhaps only desire our Prayers for his Restauration to health, yet the Church knows that those in sickness are not so competent Judges in this case [b], since their sense of pain prevails above the rational expectations of the benefits that flow from thence; And therefore orders us in the first place to Pray absolutely for sanctifying the Affliction, and only in the second place, and conditionally for removing it. Nor will the Sufferer dislike this way of proceeding, if he rightly and rationally consider it: For if his pain and trouble make him more holy, and (as S. *Hierom* speaks to his sick Friend [c],) if the distemper of his body become the cure of his soul [d], (as it will surely be if it be sanctified by divine grace) then it cannot be ill for him to bear it a while: That is not really bad for us which certainly makes us better: *Davids* experience made him say, "It is good "for me that I have been Afflicted; for then he learned God's Statutes, and left off to stray from his Commandments, *Psal.* cxix. 67. 71. Sickness sanctified improves good Men, converts Sinners, and reduces those whom Prosperity had debauched [e]. The Heathen world wants not examples of those whom Diseases have brought to the love of Virtue, and to a sound mind. *Ælian* informs us that a long Sickness brought *Hieron* the *Sicilian*, *Ptolomy* and *Theages* to the study and practice of Virtue [f]. And *Zeno*'s Shipwrack made him

[b] Οὐ γὰρ ἀπὸ τῆ νοσέντων ἀλλ' ἀπὸ τῆ ὑγιαινόντων χρὴ λαμβάνειν τὰ περὶ τῆ πρεσγμάτων ψήφες. Isidor. Peleus. l. 3. Ep. 242.

[c] Hieron. ad amic. ægrot. Tom. ix. ep. 6.

[d] *Adversa carnis remidia sunt animi.* Bern. de modo ben. viv. c. 43.

[e] *Qui corrumpuntur prosperis corriguntur adversis.* Salv. de gub. l. 6.

[f] Ælian. var. Histor. lib. 4. cap. 15.

him a Philoſopher [g]; whereupon he was wont to ſay "That Ship-"wrack was the moſt proſperous "Voyage he ever made. But Chriſtianity can produce more inſtances of ſuch, who being firſt brought into Chriſt's School by this Rod, have proved great Proficients there; and have we not reaſon to pray this afflicted Perſon may add to the number of thoſe illuſtrious names? The Sickneſs it ſelf (I am ſure) ſeems deſigned to that end, being ſo gentle and "Father-"ly a Correction: When God ſtrikes his utter Enemies, he cuts them off at once, and gives them no time to become better; but this is a lingring diſeaſe, mingled with lucid intervals and ſpaces of eaſe, on purpoſe to invite us to amendment, which cannot be the act of one that wills our deſtruction, but of an Indulgent Father, who wiſhes our Sanctification, and endeavours to make us holy; and therefore no doubt he will be pleaſed when we ask in the firſt place that which he chiefly doth intend and deſire, 1 *Theſ.* iv. 3.

[g] Diogenes Laert. vitâ Zenonis, lib. 7.

§. 4. **That the ſenſe of his weakneſs may add ſtrength to his Faith, and ſeriouſneſs to his Repentance.**] This brief but ſignificant clauſe comprehends the two infallible ſigns of a ſanctified Sickneſs, *viz.* when the ſenſe of a Man's weakneſs makes him truſt in God more firmly, and Repent more heartily. There are ſome kind of Diſeaſes which diſable the faculties of the mind, and make the Patient wholly inſenſible; which when they befall a good Man, who was before prepared, may be reckoned among the beſt ways of dying, becauſe ſuch as live well, cannot dye ill [h]; but to unprepared Perſons, nothing is ſo dangerous as to be ſo ſurprized, and becauſe the greateſt part of Men are not ſo well diſpoſed as

[h] *Mors mala putanda non eſt, cui bona vita præciſſit.* Aug. Civ. De. l. 1.

they

they ought to be, therefore it is very profitable, though more painful to be ſenſible of our weakneſs; and if our ſenſe of the Diſeaſe be ſanctified, it is a deſirable bleſſing. We confeſs, to unſanctified Perſons the apprehenſion of their approaching death, fills them with terror and amazement, doubtings and deſpair, deſtroying their Faith, and utterly diſcouraging their Repentance, it being Sathans policy to terrifie thoſe at their death with the perſwaſion, It is too late, whom he flattered in their life, with the fancy, It was too ſoon to Repent. But when a Sickneſs is ſanctified, the ſenſe of a Mans weakneſs makes him more vigorous in his Faith, and ſerious in his Repentance: He is not ſo ſolicitous to preſerve his body, as to ſave his ſoul, nor is he afraid to dye, but concerned to dye well; the weaker he is in himſelf, the cloſer he cleaves to God, praying more earneſtly for the aid of divine ſtrength when his own begins to fail. He truſted in God always, yet while he was incircled in Plenty and Proſperity, enjoying health and wealth, friends and honour, he could hardly forbear relying in part on theſe brittle ſupporters, ſince *David* himſelf fancied "in his "Proſperity he ſhould never be moved, *Pſal.* xxx. 6. But now when theſe deceitful ſtays are gone, he relyes on God alone, and more firmly than ever he did before: the divine Mercy is the only Plank remaining after this boiſterous Sea hath ſwallowed all the reſt. To this therefore he clings, knowing if he let it go, he ſhall periſh in the waters; and thus his Faith is ſtrongeſt when his body is weakeſt. And S. *Pauls* Riddle is a great truth, "When I am weak, then I am ſtrong[1]. And this which is their laſt, is their ſureſt refuge, and the wiſeſt choice in order to their ſafety; for when our God beholds we truſt in him alone, and declare that as

[1] 2 Corinth. xii. 10. *Ægræ ſortunæ ſæua conſilia — ita melius in malis ſapimus.* Sen. ep. 44.

as we can have no help from, ſo we have no confidence in any other, then it is time for him to help us, for "his "ſtrength is made perfect in our weakneſs, 2 *Cor.* xii. 9. and his mercy is made illuſtrious by our neceſſity; wherefore it is our wiſdom and our advantage to believe moſt firmly in him when we have no ſtrength of our own, & it will oblige him not to diſappoint our expectations, when we have ſo noble an opinion of his goodneſs that we dare firmly rely on him in our moſt deſolate condition. Happy is that Sickneſs therefore which thus confirms our Faith, the diſtemper becomes its own cure, while it ſtrengthens our Faith, and engages Heaven to our aſſiſtance. The *ſecond* ſign of a Sanctified Correction is when it adds *Serioufneſs to his Repentance.* When fear forces an Hypocrite to put on the pretences of Penitence, and the approaches of death extort ſome ſhews of ſorrow for Sin, it is not out of any diſlike of the evil they have done, but out of a deſpair of all poſſibility of committing it any longer, and a ſad proſpect of the Vengeance ſhortly to be taken for it; but all this while there is no change in their will, but only in their power to do evil [k]; they do not Repent ſincerely or in ſerious earneſt, as is evident, from their foul relapſes, as ſoon as their reſtored health qualifies them for new offences, which they would never ſo greedily run into, but only that they never heartily lamented their former miſdoings [l]; nor is it any great wonder if Men eaſily break thoſe Vows which they neither made ſeriouſly, nor ever intended really to perform. The ſad experience of multitudes of theſe Apoſtates doth ſhew how neceſſary it is to Pray, that Sickneſs may bring us to ſpeedy and full Repentance. And indeed no-

[k] *Qui enim à malis affli-bus tantùm morte diſce-dit, non relinquit ſcele-ra; ſed relinquitur à ſceleribus.* Salv. ad Eccleſ. Catholic. l. 7.

[l] *Sequitur enim ne ul-trà velis id te eſſe, quod ſi priùs ſciſſes non fu-iſſes.* Tertul. Apol. p. 9.

nothing will so certainly produce this effect as a Sanctified Correction. We have often been admonished by a Sacrament and a Solemn time to begin our Repentance; and when we did attempt it, we were too soon diverted by Company, Business, or Recreation, so that as yet I doubt we have not been so serious as we ought in perfecting this great and necessary duty: But when our weakness is the Harbinger to Death and Judgment, then we know we must either Repent speedily and throughly, or remain unpardoned for ever; for after death, neither our own sorrow, nor the Charity and Prayers of our surviving Friends can alter our Estate, as both Scripture and Fathers do assure us [m]. And the old Roman Doctors themselves believed the same truth [n], though interest hath taught the latter Champions of *Rome* to deceive Men by expectations of a fantastical Purgatory, and the feigned suppletory of too late expiations. Now since it is so certain, these few moments of life are the only seasons to obtain pardon, had we not need be serious and sincere in that work, which if ill done, can never be redressed? Ought we not to cast up those accounts exactly, which must so shortly be reviewed by an All-seeing Judge? Oh how passionately should he now bewail his transgressions, how freely should he confess them, how bitterly should he detest them, and how stedfastly renounce them all for ever? If he have a right sense of his weakness, it is next to impossible he should not be sincere and serious in all this, the worst of Hypocrites not daring to defie Heaven by dissembling in the last Scene. And if the sick Man do now Repent heartily, by

[m] *Sera est pœnitentia mortuorum.* Salv Eccles. Cathol. l. 3. *Nihil te adjuvabit quod hic non feceris.* Aug. Verb. Dom. Ser. 21. ita Theophylac Matth. xxii. & Epiphanii Panar. l. 2. Tom. 1. pag. 223. vide Eccles. xi. 3.

[n] *In quocunque affectu obierit homo, in eo æternaliter permanebit.* Dionys. Carthus. de 4. Novis. cap. 4.

by the help of the divine grace, his Affliction is ſanctified, and his ſin ſhall be forgiven; the good Lord therefore grant him this bleſſed fruit of his Fatherly Correction, and then the event will be truly happy. *Amen.*

§. 5. **That if it ſhall be thy good pleaſure to reſtore him to his former health, he may lead the reſidue of his life in thy fear, and to thy glory.**] Every Sickneſs muſt end either in Life by recovery, or in Death by the continuance thereof, & God alone knows which of theſe ſhall be the event of this preſent diſtemper; but whether ſoever he appoints, it cannot be ill to him that hath ſeriouſly Repented of his Sins, and doth firmly believe in God; therefore our great care is to obtain theſe Graces for the ſick Man, which will make either life or death to be a Bleſſing; and without theſe, neither of them are good; for if God reſtore an impenitent and evil Man, he lives only to multiply his offences, and aggravate his Condemnation: If ſuch an one dye, his poſſibilities of Mercy ceaſe, and his endleſs miſery begins, ſo that it is neceſſary for us to pray for theſe Graces: And when we have done ſo, we need not Petition abſolutely for Life and Health, but only with ſubmiſſion to Gods good pleaſure, and if he ſee it beſt for the Afflicted Man. If our Heavenly Father pleaſe to grant a Recovery, we ſhall be very thankful for it, and not doubt but it will be for good; if not, the ſuffering Chriſtian may be happy without it; and it were in vain to ask what is not agreeable to the Divine will, which always muſt be done. Upon theſe conſiderations the Saints have been indifferent either for Life or Death, which beſt pleaſes God °: And when the Scholars of S. *Martin*, in his laſt Sickneſs, wept exceedingly, and ſeemed extreamly troubled to part with him, addreſſing

° Philip. i. 21. *Quaſi ſervus non refugit vitæ obſequium, & quaſi ſapiens lucrum mortis amplectitur.* Ambroſ. de bon. mort. c. 2.

dreſſing himſelf to God, he ſaid "Lord, if I may be fur-"ther ſerviceable to thy People, I do not refuſe to la-"bour; but if thou pleaſeſt to ſpare my old Age, it will "be better for me, thy Will be "done [p]. It was the Ambition of the nobleſt Philoſophy to bring a Man to that temper, that he need neither wiſh nor fear Death [q]. But Chriſtianity and a Sanctified Affliction can only really effect it: Theſe can teach a Man with the Church here, to pray directly and poſitively for the divine Grace, but for Health, only on condition that it may pleaſe God, and tend to enable us to live "in his "fear, and to his glory. To live longer, is not truly deſirable, unleſs we reſolve to live better. We have lived too long already, if we have lived to the diſhonour of him that made us; and this will be a happy Sickneſs if it bring us to a ſound mind, and make us reſolve, that whatever addition ſhall be made to our days, we will ſpend it in his Service; and if he gives us time and ſtrength, doubtleſs we are obliged to lay them out in doing his bleſſed Will: Let us reſolve therefore, if we recover by the Divine Mercy, that his Law ſhall be the rule, and his Glory the end of all our actions; that we will fear to diſpleaſe him in any thing, and deſire to honour him in all things, ſo ſhall we adorn the Goſpel, bring glory to God, do good to our Neighbours, and encreaſe our own reward. To live in this holy manner, and to this bleſſed end, is a Mercy fit for us to beg, and proper for our Heavenly Father to grant, whoſe Juſtice obliges him to cut off all hopeleſs and impenitent Sinners, but his Mercy will joyn with us to plead for ſparing thoſe whom he foreſees this kindneſs will oblige to ſpend the time

[p] Sulpic. Severus in Vit. S. Martin. Epiſc.

[q] *Illi nec vita tædio ſit nec mors timori.* Sen. Ep. 65. & 78. Ζήσῃ, ἢ θάνατον μήτε διώκων μήτε φεύγων. Marc. Anton. lib. 3. §. 7. *Summum nec metuas diem nec optes.* Martial. Epigr. l. x. Ep. 45.

time well which he indulges to them. And verily, if the ſick Man do rather deſire to live longer, I know no better expedient to obtain that deſire, than to endeavour his Sickneſs may be ſanctified; let him exerciſe his Faith, and actuate his Repentance, and take unto himſelf ſincere purpoſes to live Holily, and this (if any thing) will prevail for his Recovery.

§. 6. **Or elſe give him grace ſo to take thy Viſitation, that after this painful Life ended, he may dwell with thee in Life everlaſting, through Jeſus Chriſt our Lord,** Amen.] Since it is appointed to all Men once to dye, *Heb.* ix. 27. and good Men muſt dye ſome time or other, it is certain the Church cannot always prevail for Reſtoration, and therefore ſhe prays abſolutely for the ſanctifying of the Correction; and if it ſhall not pleaſe God to grant longer life to the Patient, yet the event will be altogether as good, if he grant him grace to dye happily, and advance him to a glorious and a better life that ſhall have no end. The ſick Man, who is graciouſly diſpoſed alſo, is of the ſame mind himſelf, he neither frets nor murmurs at God's Viſitation, as evil Men do, he knows that ſooner or later he muſt tread this Path, be his life never ſo long it muſt have an end [r], he may be reprieved, but cannot be diſcharged, *Eccleſ.* viii. 8. ſo that whether he dye now or hereafter, his main care is that he may dye well, and live with God for ever; our life is full of trouble and vexation in Health, of pain and anguiſh in Sickneſs, and not very deſirable at the beſt; the longer we live, the more miſeries we endure [t], and all the advantage we gain by recovery, may be either the doing or ſuf-

[r] *Morieris, non quia ægrotus, ſed quia vivis.* Sen. Epiſt. 78. *Nihil eſt diuturnum in quo eſt aliquid extremum.* Aug. Civ. Dei, l. 12. c. 12.

[t] *Quid eſt diu vivere niſi diu torqueri?* Aug. Temp. Ser. 113.

fering

dreſſing himſelf to God, he ſaid "Lord, if I may be fur-
"ther ſerviceable to thy People, I do not refuſe to la-
"bour; but if thou pleaſeſt to ſpare my old Age, it will
"be better for me, thy Will be
"done [p]. It was the Ambition of the nobleſt Philoſophy to bring a Man to that temper, that he need neither wiſh nor fear Death [q]. But Chriſtianity and a Sanctified Affliction can only really effect it: Theſe can teach a Man with the Church here, to pray directly and poſitively for the divine Grace, but for Health, only on condition that it may pleaſe God, and tend to enable us to live "in his "fear, and to his glory. To live longer, is not truly deſirable, unleſs we reſolve to live better. We have lived too long already, if we have lived to the diſhonour of him that made us; and this will be a happy Sickneſs if it bring us to a ſound mind, and make us reſolve, that whatever addition ſhall be made to our days, we will ſpend it in his Service; and if he gives us time and ſtrength, doubtleſs we are obliged to lay them out in doing his bleſſed Will: Let us reſolve therefore, if we recover by the Divine Mercy, that his Law ſhall be the rule, and his Glory the end of all our actions; that we will fear to diſpleaſe him in any thing, and deſire to honour him in all things, ſo ſhall we adorn the Goſpel, bring glory to God, do good to our Neighbours, and encreaſe our own reward. To live in this holy manner, and to this bleſſed end, is a Mercy fit for us to beg, and proper for our Heavenly Father to grant, whoſe Juſtice obliges him to cut off all hopeleſs and impenitent Sinners, but his Mercy will joyn with us to plead for ſparing thoſe whom he foreſees this kindneſs will oblige to ſpend the time

[p] Sulpic. Severus in Vit. S. Martin. Epiſc.

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ε Οὐδὲν τοσοῦτον κερδαινόμεν (μακρότερον ζῶντες) ὅσον πλείω κακὰ τὰ μὲν ἰδόντες, τὰ δὲ παθόντες καὶ προσδέξαντες. Nazianz. Epitaph. Cæsar.

[a] *Cur vitam istam tanto affectu desidero, in quo quanto plus vivo, tanto plus pecco?* D. Bern.

† *Apud Diphilum,*
Λύπας, μερίμνας, ἀσπαγὰς φρένας, νόσους.
Τούτων ὁ θάνατος λαγὸς φανείς.

[x] *Per vitam ad mortem transitus est, per mortem ad vitam reditus.* Ambros. de bon. Mort.

[y] *Non est mors sed vita quæ morientem Christo sociat; non est vita sed mors, quæ viventem Christo separat.* Idem. 1 Tim. 5.

fering of more Evil [ε]. The very danger of committing more sins, made S. *Bernard* willing to leave the World [a]. And the losses and crosses, cares and fears, injuries and sorrows, to which we are exposed here, have tired out the patience of such as were not very much in love with Heaven; yea, even these have desired death meerly as it is the end of all these miseries, the Physician that certainly cures them all †. How much more then should a good Man desire to dye, to whom death is not only the end of a miserable and mortal state, but the happy beginning of an immortal and glorious Life: His life here is a kind of death, because it separates him from Christ; his death is more truly to be called life, which unites him unto his dearest Lord [x]. The very Heathen *Plato* in his *Phædon* can say, "He is no Philosopher that "fears to dye, it being ridiculous "to pretend we have all our lives been preparing for "that, of which we are afraid when it comes: But we may more justly say, he is no Christian who hath pretended all his days to love God, and now at last is unwilling to go to dwell with him: Oh how unworthy is he of the joys above, who murmurs that he must leave these miseries in exchange for them! we live here with mortal sinful Men, but there (as this Prayer notes) we shall "dwell with God, with glorious Angels, and glorified Saints; this life is wretched while it continues, and must end in death at last; but that

that is moſt happy and hath no end; we ſhall change our Company and our Eſtate infinitely for the better; there is but one narrow gate which lets us into all this felicity, and ſhall we ſhrink at that one pinch? There have been ſome Gentiles who have dyed with great ſatisfaction, in hopes to ſee and enjoy thoſe brave Perſons who were deceaſed before them[z]; but we have better aſſurances of nobler Society, and greater happineſs. "The Primitive Chriſtians (ſaith S. *Bernard*[a]) "ſtay for us, the "Saints deſire us, the holy Souls "expect us; let us therefore de-"ſire their company who long for ours; make haſte "to them that ſtay for us, and wiſh for thoſe who "do expect us: Provided it may pleaſe God to grant us to make ſo happy an exchange, we are well content to dye, yea, rather more willing than to live longer in ſin and miſery, ſince a holy Man is ten thouſand times happier in ſuch a death, than another who ſurvives him, and enjoys a little moment of Proſperity, which is but the Prologue to a ſad Cataſtrophe. One of theſe two, either a holy life therefore, or a happy death the good Lord grant us, and we are indifferent whether, for either of them will be for good. *Amen.*

[z] *Equidem efferor ſtudio Patres veſtros (quos colui & dilexi) videndi.* Cicer. de Senectut. Vide Ælian. var. hiſtor. l. 13. cap. 20.

[a] Bern. de Temp. Ser. 98.

The Paraphraſe of this Collect.

§. 7. **Hear us**] we beſeech Thee, O [**Almighty**] Lord, and help us we pray thee moſt gracious [**and moſt merciful God**] who haſt always been the De-

liverer [and Saviour] of thoſe that flye unto thee in their diſtreſs; thy Nature is full of Compaſſion, and all thy diſpenſations ſhew thou art ready to relieve the Miſerable, [extend thy accuſtomed goodneſs] therefore, by which ſo many formerly have been refreſhed, [to this thy Servant] among the reſt [who is] a proper object for thy Mercy, being at this preſent ſorely [griebed with ſickneſs] and pain; when we behold him in this Extremity, our compaſſion excites us to intreat thee to eaſe him, if it be thy will: However grant him thy Heavenly grace, and [ſanctifie we beſeech thee, this] ſharp Affliction which is [thy Fatherly Correction,] that it may not ruine him, but amend whatever hath been amiſs, and prove beneficial [to him:] Let him ſo wiſely and piouſly conſider of his preſent eſtate [that the ſenſe of his weakneſs] and the probability of his approaching diſſolution [may add ſtrength to his Faith,] and make him cleave cloſer to thee, now all other comforts fail; let the ſhortneſs and uncertainty of his ſtay on earth, quicken him to prepare for Heaven, and add ſincerity [and ſeriouſneſs to his Repentance] becauſe his next account is likely to be at thy dreadful Tribunal: Good Lord give him grace to believe firmly, and repent unfeignedly now, [that if it ſhall be thy good pleaſure] to comply with our earneſt deſires, and [to reſtore him] from this weak condition [to his former health] which we know thou art able to do; then we pray that upon his recovery [he may lead the reſidue of his life] which thou haſt ſo wonderfully and graciouſly beſtowed on him, [in thy fear] and in all obedience to the rule of thy Laws, and let all his actions be deſigned to thy Honour [and to thy glory] and then the ſparing of his life will be a real mercy: [Or elſe] if thou reſolveſt to take him away by this diſtemper, and wilt not

grant

grant him longer life, be pleaſed however to [give him grace] to ſubmit to thy Will, and enable him [ſo] humbly and quietly [to take this] Chaſtiſement, as [thy Viſitation,] that he may bear it patiently, and be diligent to make his peace with thee, and then his Sickneſs ſhall have this bleſſed event [that after this] miſerable, ſinful, and [painful life] ſhall be [ended] by a happy death, though he muſt ſtay no longer with us, yet [he may dwell with thee] and thy glorious Saints and Angels [in] that bleſſed [life] which is free from all evils, and full of all felicity, being alſo [everlaſting,] without alteration or any end; which as it was purchaſed by the merits, ſo it is now begged [through] the Mediation of [Jeſus Chriſt our Lord] who liveth for ever. *Amen.*

PARTITION III.

Of the Exhortation.

SECTION I.

Of the first part of the Exhortation contained in the prescribed form.

§. 1. IT is a part of the Ministers Office to Exhort as well as to Pray for their People, 2 *Tim.* iv. 2. and that not only in time of health, but also in time of sickness, 1 *Thes.* v. 14. [b]. For then they stand in most need of our directions, and then they are most likely to follow our wholesome advice. The Church is unwilling we should lose so probable an opportunity and fit a season to do good; and since the Patient is now made tender and tractable by suffering, we are here furnished with a proper and pious Exhortation to improve that happy temper for his souls health: And though the Priest is not absolutely tyed to this form of

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words (because of the variety of cases in sick Men) yet this is so rarely contrived, that it will suite most occasions; and those who consider it, will be convinced that they are not able to make any thing comparable hereto. The use of Exhorting the Sick hath long continued in the Western Church, and the principal heads of this very form are prescribed in an Ancient Council, supposed to be held above 800. years ago; where the Priest is ordered, after he hath Prayed for the Sick, "to speak comfortably and mildly to him, exhorting him to place all his "hope in God, and to bear his scourging patiently, to believe it is designed for his purifying and amendment, as "also to confess his sins, and promise reformation if God "shall grant him life, and that he engage to do acts of Penance for his faults; also that he dispose of his Estate "while his reason and senses remain intire, and that he "break off his Iniquities by Alms-deeds; that he forgive "all that have offended him; that he hold a right Faith "and Belief, and never despair of God's mercy, *Concil. Nannetens. cap.*4. *ap. Binium, Tom.*3. *p.*2. *pag.*131. which I have the more fully set down, because it is evident our Learned Composers of the Liturgy had this ancient Constitution for their Guide, in their drawing up this present Exhortation, having only put these things into proper phrases, and a more exact method, the order of which we may thus describe: In this *first* part, which is the prescribed form, are two Particulars; *First*, Instruction: *Secondly*, Exhortation, properly so called. 1. We are to instruct the sick Man. *First*, Concerning the Author of Affliction, *viz.* God. *Secondly*, The causes of it, *viz.* 1. To try our Graces: 2. To correct what is amiss in us. *Thirdly*, The manner of bearing it, *viz.* 1. With Penitence. 2. With Patience. 3. With Faith. 4. With Thankfulness. 5. With Submission. *Fourthly*, The event of Affliction so born; *viz.* 1. It shall be profitable.

2. It

2. It shall tend to our Salvation. The *second* Part is Exhortation, properly so called, wherein we are to exhort the sick Man, *First*, To Patience: 1. By the words of Scripture, *Heb.* xii. 6. &c. 2. By applying them to this case. 3. By proposing the example of Christ unto him. *Secondly*, We exhort him to examine himself. 1. In general, of his Baptismal Vow. 2. In particular, both of the acts which he hath done, and the Faith which he believeth. These are the parts of the set form, the remaining particulars concerning Confession of Sin, Forgiveness of Injuries, Satisfaction for wrongs done, disposing of the Estate, doing acts of Charity and Alms-deeds, being reserved for the general directions which are the second part of this Exhortation, of which hereafter; Let it suffice that we note here, nothing is wanting which is requisite for the comfort and benefit of a sick Person, as the particulars will evince.

§. 2. **Dearly Beloved, know this, that Almighty God is the Lord of Life and Death, and of all things to them pertaining, as Youth, Strength, Health, Age, Weakness and Sickness; wherefore whatever your Sickness is, know you certainly that it is God's Visitation.**] "To the Afflicted (saith *Job*) Pity should be shown, *chap.* vi. 14. and gentle words are fittest for those in distress; wherefore we begin our Admonition with this courteous salutation [**Dearly Beloved.**] As to those we Visit, some are ignorant, they know not these plain things, and those which do know them, are so apt to forget them through pain and other diversions, that we judge it necessary to teach the one, and put the other in mind [c] of such things as are proper to the state of Sickness. *First*, Concerning the Author of Affliction, which is no other than God: In case of a Dis-

[c] *Quid prodeſt (inquit) aperta monſtrari? Plurimùm, interdum enim ſcimus nec attendimus*, &c. Sen. ep. 94.

eaſe Men ſeldom look higher than the ſecond cauſes; a Cold, or a Surfeit, a Bruiſe, or a Wound, the Malice of a Foe, or the negligence of a Servant; and this makes them look no further for their cure than they did for the cauſe of their hurt, relying on outward Medicines, but wholly neglecting Almighty God, the firſt and great cauſe, as well of our Diſeaſes as our Remedies: To prevent which Atheiſtical and Irreligious ſtupidity, we do in the firſt place lift up their minds to him that dwells in Heaven, "for Affliction cometh not out of the duſt, *Job* v. 6. it hath a more ſublime Original, He that made us and gave us Life and Health, he only hath power to continue or take away theſe his own gifts from us; and though he employ Creatures and ſecond Cauſes as the Inſtruments to accompliſh his Will, we muſt know they act but by his Permiſſion. The Scripture fully aſſerts this Royal Prerogative to be ſolely veſted in God; "I "kill (ſaith he) and I make alive; I wound and I heal, *Deut.* xxxii. 39. And again, "The Lord killeth and "maketh alive, he bringeth down to the Grave, and "bringeth up, 1 *Sam.* ii. 6. which the Author of the Book of *Wiſdom* thus expreſſeth, "Thou haſt power of "Life and Death, *Wiſd.* xvi. 13. And we from thence, "He is the Lord of Life and Death; that is, God is the Supreme Lord and Governour of the World, and of every Creature, and we know the power of Life and Death is inſeparably annexed to the Supreme Authority. God therefore being the moſt High and Supreme Governour, in him alone is this Power Originally, and humane Governours have it only by Communication from him, ſo that according to his Will, our Life is lengthened or ſhortened, continued or ended. Our Lord tells his Diſciples, "That one Sparrow doth not fall to the ground, (that is in the Hebrew phraſe, doth not dye) "without "the Will of their Heavenly Father, *Matth.* x. 29. and ſurely

surely we are of more value than many Sparrows; if the life of so mean a Creature cannot be taken away but by the permission of Divine Providence, doubtless the Life of Man is much more immediately under his care. It is an Observation of the Ancients, upon the Lord's permitting the Devils to destroy so many Swine to save one Man, that "the life of Man is more valued by God, "than the lives of all other Creatures [d]. Let us therefore firmly believe that our "time is in God's "hand, as holy *David* saith. The modern Jews teach the sick Man to say, "O Lord, my "Recovery or my Death is in thy hand, *Buxtorf. Synag.* c. 15. And since the principal Ends are in his power, it follows that all the means that tend either to the continuance of Life, or the acceleration of our Death are ordered by him also. To the preservation of Life three things especially conduce, "Youth, Strength and Health. To the bringing on our Death the three contraries do contribute, "Age, Weakness, and Sickness: Now whatever variety happen to us in any of these kinds, either for better or worse, we may be sure they are appointed by his Providence; if we be young, strong, and healthful, and consequently likely to live, it is by his order we are so; if we be old or infirm, diseased, and in danger to dye, the same God doth order this unto us: The Scriptures testifie that all the blessings and crosses of this life, come from him [e], and the Heathens did believe it [f]. He is not the Author of any of the evil of Sin; but the other sort of Evil (which is but improperly called Evil [g],) the

[d] Epiphan. Panar. contr. Manich. hær. 66.

[e] Isa. xlv. 7. Amos iii. 6.

[f] Ζεὺς ἀγαθόντε κακόντε διδοῖ. Homer. Odyss. Δ. Ξὺν τῷ Θεῷ πᾶς καὶ γελᾷ κ' ὠδύρετο. Sophoc. Ajace.

[g] *Supplicia illis mala sunt quibus rependuntur, cæterùm suo nomine bona, quâ justa, & bonorum defensoria, & delictorum inimica, & in hoc ordine Deo digna.* Tertul. adv. Marc. l. 2. c. 14. Augustin. ad Pelag. Epist. l. 2. c. 17.

evil

evil of punishment, that is ever ordered and appointed by God, who is not ashamed to do justice though we give it a harsh name. Now then since whatever be the occasion of our Sickness, or in what manner soever it seizes us, God is certainly the Author thereof, and it is his Visitation, we may learn from this consideration, *First*, To be patient and submit, "If it be the Lord, he "may do what seemeth him good, 1 *Sam.* iii. 18. He is so mighty, that it is in vain to resist, nor can there be a greater folly than to contend with him that will so surely overcome us. "Woe unto him (saith the Prophet) that "striveth with his Maker; let the Potsherd strive with "the Potsherds of the Earth, *Isa.* xlv. 9. Thy Pitcher must not be dashed against this Rock (as the Eastern Proverb speaks,) *Ecclus.* xiii. 2. Submission is the only way to deal with Omnipotence. *Hercules* is said to have thrown all that entred the Lists with him, at the *Grecian* Games, but when *Jupiter*, in the shape of a Wrastler, offered to try with him, he declined the exercise as soon as he discovered his Adversary to be Divine; saying, We must not strive with the Immortal Powers. *Secondly*, If we discern it to be God's Hand, we shall then believe it must needs be just; and though we yet know not the particular offence, we must conclude that something hath been amiss, or else so just a Judge would not have punished us; and by this means we may be likely to find out our sin, and be brought to Repentance: Thus *Joseph*'s Brethren discovered their Wickedness, *Gen.* xlv. 16. thus *Adonibezek* came to see his Crime, *Jud.* 1. 7. And *Julian*'s Wife told him, "He had never come to know "whom he had opposed, if God had not laid those Plagues "on him, *Theod. histor. Eccles. l.* 3. *c.* 12. *Thirdly*, The apprehension of God's Hand, will put us upon all the exercises of Piety, *viz.* Prayers, and Reading, Confession of Sin acts of Charity, receiving the Sacrament, *&c.* as the

the only means to appease the Divine Majesty, since it is plain that none can remove the Evil but he that sent it; so that this is the first thing the sick Man is to be taught, that his Affliction is from God, which if it be well considered, will make the person very pious under his Calamity, and dispose him for all the rest of this Exhortation.

§. 3. **And for what cause soever this Sickness is sent unto you, whether it be** [1.] **To try your Patience for the example of others.**] From this Foundation, that a Wise and Holy, a Just and Righteous God is the Author of our Sickness, we may easily infer that it is sent for some great and noble ends. The brave Heathen could say, that "All the Divine Actions were full of "wise Providence [h]; nor is it (saith "he) possible to conceive that "God should do any thing without "Counsel and consideration [i]. And S. *Salvian* affirms, "We ought to "believe he acts with the greatest "reason and prudence, even then "when we cannot apprehend what "are the particular causes of his dis-"pensations [k]. Since God appoints this Sickness, we may be sure therefore he was moved by wise and just reasons thereunto, nor will it be very difficult to find out the chief cause of this appointment; for (as the Church here notes) there are but three principal causes why God doth thus Afflict us. 1. For the tryal of our Patience. 2. For the manifestation of our Faith. 3. For the reformation of our Manners. I know some enumerate more particulars, but all may be referred to these; and though sometimes we are Afflicted for all these reasons, yet we are never afflicted, but one of these at least hath been the occa-

[h] Τὰ τοῦ Θεοῦ πρόνοιας μεστά. Marc. Anton. l. 2. §. 3.

[i] Ἄβυλον γὰρ Θεὸν οὐδὲ ἐπινοῆσαι ῥᾴδιον. idem, l. 6. §. 44.

[k] *Sicut plus est Deus quàm humana ratio, sic mihi plus esse debet quàm ratio, quòd à Deo cuncta agi cognosco.* Salv.

occasion thereof, wherefore they will deserve to be viewed apart. First, Our Sickness may be sent "to try our "Patience for the example of others. S. *Peter* tells the Christians of his time, that their Afflictions (which he calls the Fiery Tryal) were designed "to try them, 1 *Pet.* iv. 12. And S. *Paul* also teacheth that "Tribula-"tion worketh Patience, or (as I would rather Translate) "exer-"ciseth Patience, *Rom.* v. 3[1]. And it is evident that the troubles of holy *Job*, and others of Gods Saints were sent to try their Patience, and make them examples to encourage us, *James* v. 10, 11. If they had lived in perpetual Prosperity, they had never become Exemplary to us, nor had an opportunity to shew how much they could do and suffer for God's sake.

[1] Græc. κατεργάζεται, unde κατεργαζομένη γῆ, ap. Theophrast. *pro terrâ cultâ*, i. e. *quæ aratro exercetur.*

The Pilot cannot shew his skill but in a Storm [m]; nor the Souldier his Valour, but in a Battel. Hardships do both contend with Virtue, and render it conspicuous, being no otherways our Adversaries than the *Athletæ* were to those with whom they exercised in the Olympicks [n], whose skill and strength only added to the glory of the Victory. The Courage and Patience of the best Christians is made Illustrious by Calamities, and they are chosen on purpose to be exercised by these Tryals, that in them our Heavenly Father may demonstrate the noble spirit of his Children, and the efficacy of his Grace. Humane nature of it self is querulous and apt to murmur at the least evils; but those who are endued with Heavenly grace, can suffer the greatest without the exorbitancies of grief or fear, anger or discontent; and doubtless (as the Moralist observes)

[m] *Apparet virtus arguitúrque malis.* Ovid. Trist. l. 4. el. 3. *Quod quisque possit, non nisi tentando didicit.* Sen. de prov. cap. 4.

[n] Καὶ ὅσον βαρύτερός ἐστιν ἀγὼν οὗτος, τοσούτῳ μᾶλλον ὠφελοῦμαι ἐγώ. Arrian. in Epict. l. 3. c. 20.

serves) no prospect is more worthy for God himself to behold, than a brave Soul assaulted with adverse fortune, and remaining smooth and serene, silent and unmoved in the midst of all its Agonies. But if our Patience be not arrived to this height, yet Sufferings will teach us this Virtue, and Tribulation often becomes the School of Patience. The *Spartans* caused their Children to be scourged severely by a publick hand, to try their temper, and enure them to suffer hardship. *Sen. de prov. cap.* 4. We see those parts of our bodies which are most in use become the hardest, and those who are oftenest exercised with Affliction, bear it with least regret; yea, some whose Clamors have been loud and troublesome at the first approach of a short distemper, have been disciplined into Silence by a lingring Disease. Besides, we ought not to be unwilling that God should thus deal with us, since while he exercises our Patience, he tryes our love to him by the most infallible Touch-stone. The Hypocrite will fawn on his Maker when all things go according to his wish; but that is a generous and sincere affection, which is the same when our Heavenly Father Chastises, as when he Cherisheth us, being an argument we love him only and purely for himself; and such a Man will not only be patient under, but thankful for that trouble which gives him so fair an opportunity to testifie how much he loves him that can turn all things unto good. And is it any wonder when Christ's School hath bred such Scholars, if their great Master shall try them before the Ill-tutor'd World, that their Patience may cast a lustre on their Profession, and either excite others to follow them, or shame them if they do not? The Magnanimous demeanor of some eminent Christians under great tryals is an honour to the Gospel, a reproach to faint-hearted Worldlings, and a mighty encouragement to weaker Christians, whose courage grows by the noble

ble resolution of those they see before them. Wherefore, if God have chosen us to this trial, with design to make us exemplary, we must by no means faint or flye when the Combat begins, lest we shew our base Cowardise, disgrace our Lord who brought us into the Lists as his Champions, and dishearten all our Fellow-souldiers. It was God's own order to the Jews, that all the fearful and faint hearted should have liberty to return home before the Fight began [o]; and *Alexander* sent home all those Souldiers that had not a good heart to the War [p], lest the mischief of their example should outweigh the advantage of their presence. If therefore we are thus to be tried, let us bear up nobly, let not an aking Limb, or a distempered Stomach, the gripings of a Colick, or the scorchings of a Feavor, the trembling of a Palsie, or the pining of a Consumption tempt thee to Impatience or Repining. O how many Tortures did the holy Martyrs endure? How many Agonies did the Blessed Jesus suffer? How sweetly did he and they go on to the torments of a violent death, and shall we be so disturbed that we must pay Natures debt? Alas we double our pain by suffering it unquietly, and force our Father to lay on more and heavier stripes, because we are so unruly. It is in vain to struggle with that load which we cannot shake off, and it is Wisdom to bear what we cannot avoid: But Christianity will teach us to take up that Cross which others complain of, when it is laid upon them; and the Grace of God will teach us to suffer quietly and thankfully, so that God may be glorified, and others encouraged by our deportment in the day of trial.

[o] Deut. xx. 8.

[p] Quint. Curt. lib. 10.

§. 4. And [2.] **that your Faith may be found in the day of the Lord, laudable, glorious, and honourable, to the encrease of glory and endless felicity.**] This

This *second* end of Affliction is set down by S. *Peter*, who tells the Christians of his time, they were exercised with many troubles "that the trial of their Faith might be "found unto praise, and honour, and glory, at the ap- "pearing of Jesus Christ, 1 *Pet.* i. 7. From whence 'tis plain that our God doth often Afflict his dearest Servants with purposes of Love, and designs to render them more glorious thereby. Thus where we read "God tempted "*Abraham*, Gen. xxii. 1. *Symmachus* Translates, "he "glorified *Abraham*, and the event confirms that Ver- sion, since it appears that the Almighty intended not to deprive him of his only Son, but to give him opportu- nity to exercise a noble Faith, *Heb.* xi. 17, 18, 19. He knows that true Faith will abide the test, and approve it self by the trial: The Goldsmith dares put pure Gold in- to the hottest fire, knowing it will come out still purer, but the counterfeit cannot endure such proof. There are some of God's Children who do so firmly trust in him, that no hardships can make them abate of their ge- nerous opinion of him: "Though he kill me (saith holy *Job*) yet will I put my trust in him, *Job* xiii. 5. And the great Apostle challenges all the miseries in Nature, to try if they can make him quit his affections to God, and his Faith in him, "Who shall separate us from the love of "Christ? Shall Tribulation, or Distress, or Persecution, "or Famine, or Nakedness, or Peril, or Sword? *Rom.* viii. 35. and finally, is confident his Faith and Love to God would enable him to come off a glorious Conqueror, *ver.* 38, 39. Such was also the Faith of the holy Martyrs, who could not be courted by any flatteries, nor affrighted with any Menaces, to desert the cause of God, believing he was able to support and reward them, as we may read *Heb.* xi. and in all Ecclesiastical story. And is it not pity such an Heroick Faith should rust in a dull obscurity, and want its due valuation for want of occasion to shew its lustre?

lustre? The great King of Heaven designs such Persons to share in his glory; and that they might have a reward as great as his kindness hath prepared for them, he gives them a difficult task to perform, not to quench their Faith, but encrease their Glory; for the sharper and more tedious the Affliction is, if our Faith hold out under it, the fairer evidence we give of our sincerity, and the higher shall our place in glory be [q]. There are degrees in the joys of Heaven, but the greatest are provided for those who drink deepest of the cup of Sorrows, *Matth.* xx. 21, 22. We all pretend to believe in God, the Hypocrite is as forward as any in these pretences, and a sharp Affliction only makes the distinction, for then the Dissembler falls off, and by his doubts and impatience discovers to all the world, his brags of Faith were empty flourishes: But if God discern in you the seeds of a vigorous and unfeigned Faith, and resolve by this severe Sickness to give you occasion [r] to manifest your Vertue before the world here, that he may have opportunity to Crown your Faith before Men and Angels hereafter, what reason have you to think he deals hardly with you? The Souldier whom his Prince singles out to guard a desperate passage, not only quietly, but thankfully accepts the order, esteeming it a mark of his Masters favour, and an opportunity to gain a greater honour: And you also ought to embrace this Affliction as the means which God hath chosen to demonstrate your Faith to Men and Angels, and to make you exceeding glorious in this world, and also in the world to come.

[q] *Quo longior vestra pugna, eo sublimior est Corona.* Cypr. ad Martyr. ep. 16.

[r] *Calamitas virtutis occasio est.* Sen. de prov. cap. 4.

§. 5. **Or else** [3.] **It be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father.**] This is the last and most usual cause

cause of our afflictions, for the correction of our faults, and the reformation of our manners. In health and prosperity we are exceeding apt to forget our selves, & the very best become remiss in their watch, & consequently are surprized [r]. Now when we have sinned in our health, if God have any regard to the welfare of our souls, he will correct us by Sickness, or some other Calamity, to make us serious and look into our selves, to let us understand he is displeased at something, and expects our amendment; and if we have the prudence and the grace to perceive this, then all his Corrections become Instructions, his Stripes, Medicinal, and the sickness of the Body is the cure of the Soul [s]: We are so foolish, that his warnings in word will make no impression on us, *Prov.* xvii. 10. We must feel the smart of sin before we will part with it, & it is well if we begin heartily to repent of it when the punishment of it hath opened our eyes. Now since no gentler means will reclaim us, it is mercy in God that he will undertake this troublesome, and (to him as well as us) ungrateful method; it argues he loves our souls, and both desires and hopes for our Reformation; but if he let us go on in Health and Sin together, 'tis an Argument he despairs of our Cure, and foresees our inevitable Ruine: The case of that Man is desperate, whose wounds the Chirurgion will not search; and God is then most Angry, when he will not be thus Angry with Sinners [u]; He reserves the punishment of such to the next world, whom he doth not correct here, and will

[r] *Homo victus in Paradiso, victor in stercore.* Aug. in Gen. 3.

[s] Prov. xxix. 15. Παιδήματα μαθήματα. *unde dicuntur φάρμακα σωτηρίας.* Clem. Al. Strom. 7. χάριν γὰρ τῶν τῆς ψυχῆς παθῶν, ἐστὶν ὁ ἔλεγχος. id. Pædag. l. 1. c. 8.

[u] *Magna ira est quando peccantibus non irascitur Deus——Medicus si cessaverit curare, desperat.* Hieron. ad Castrut. Ep. 33.

ſpare thoſe for ever whom he Chaſtiſes now for their amendment †; ſo that upon a juſt computation, it is kindneſs, and not cruelty to be thus treated. "Oh "how Bleſſed is that Servant (ſaith *Tertullian*) "for whoſe emendation "his Lord is concerned, with "whom he doth vouchſafe to be "Angry, whom he hardeneth not by refuſing to admoniſh ×; and elſewhere "that which thou takeſt "for ſeverity, is favour, for he is do-"ing thee an eternal benefit by a "temporal calamity ÿ. It is indeed no other than his uſual way of proceeding with thoſe he loves, whom (as S. *Bernard* notes) he either corrects before they ſin, to prevent it, as in the caſe of S. *Paul*, 2 Cor. xii. or after it is committed, to bring them to Repentance, as in the caſe of *David*, 2 Sam. xxiv. If therefore you be now Afflicted, it is fit to conſider what there is which hath offended the Eyes of your Heavenly Father, and what he would have you to amend. It may be you have in time of Health been too Indulgent to the fleſh, abuſing your ſtrength to Luxury and Intemperance, to Luſt and Wantonneſs, Gluttony and Exceſs, and therefore God hath taken away your Abuſed appetite, and Evil-imployed vigour, puniſhing you in the fleſh, for the gratifying whereof, you have run into ſo many Sins ẓ. It may be you have loved the World too much, ſetting your affections wholly upon it, and ſpending all your time and care in the purſuit of its riches and glories; perhaps you have been unjuſt for a preſent gain, and greedy after

† *In hâc vitâ Deus parcit peccatoribus & non parcit juſtis; in futurâ vitâ parcit juſtis & non parcit peccatoribus.* Bern. mod. ben. viv. cap. 43.

× Tert. de patient. p. 146.

ÿ Idem Scorpiac. cap. 5.

ẓ *Quia ſecuta es carnem flagellaris in carne, in ipſa gemis, in qua peccaſti.* Bern. mod. ben. vivend. c. 43.

after future opportunities of advantage, projecting great things to your self and Family here, while your soul in the mean time hath been altogether disregarded; and now you are justly disabled from these pernicious prosecutions, and convinced by this Affliction, that they cannot ease you in your greatest need, nor go with you in your longest and most desolate journey. It may be you began to presume, being puffed up with prosperity and abundance, imagining the Scene would never change [a], which made it necessary for God to humble you, and to convince you of the uncertainty of those things which you placed your confidence in. It may be you have been unmerciful to the Poor, and void of Compassion to the Sick, and Heaven intends to teach you what they suffer by your own sad experience, that you may have more Pity and Charity for all miserable persons hereafter. It may be you have been remiss in Holy duties, negligent in reading and hearing, slight and indevout in Prayer, formal and indispos'd in receiving the Holy Sacrament, which forces the Almighty to bring distress upon you, that your necessities may teach you that fervency in holy duties, which you would learn from no other Master. Perhaps you were not thankful for your Health while you enjoyed it, nor did not value it, as indeed it deserves, being the choicest of all Earthly blessings, and that which gives us power to relish all the rest [b]; and therefore it was just you should be taught to prize it by your want of it, and learn to esteem it hereafter more highly, by feeling the misе-

[a] Psal. xxx. 6, 7. *Ne dixeris in abundantiâ tuâ Non movebor — ne etiam illud quod sequitur, Domine avertisti faciem tuam à me — cum gemitu dicere cogaris.* Bern. in Cant. Ser. 21.

[b] Ὑγιαίνειν μὲν ἄριστον. Clem. Al. Strom. 4. τῷ τε σώματι ἀγαθῶν πρῶτον ὑγίεια. Plat. de leg. l. 1. ὑγίεια ἥδυσμα θειότατον ἐστι πᾶν γὰρ ἡδὺ ποιεῖ. Plutar. de sanit.

ries of a sharp and tedious distemper [c]. I cannot enumerate all the offences which you may have committed, nor directly assign the particular sin which hath been the *Achan* to bring this scourge upon you; but since it is certain somewhat is amiss, some Crime not yet Repented of, nor amended, your own Conscience upon a strict enquiry will discover to you what it is, and then you must reform it; so shall your Heavenly Father obtain his gracious design in Correcting you, and you shall receive the benefit of this advantagious Chastisement.

[c] *Quid boni sanitas habet, languor ostendit.* Hieron. ad Pam. ep. 26. *Expertâ enim morbi molestiâ evidentior fit jucunditas sanitatis.* Aug. Civ. Dei l. 14. c. 17.

§. 6. **Know you certainly that** [1.] **If you truly Repent you of your sins, and** [2.] **bear your Sickness patiently,** [3.] **trusting in Gods mercy for his dear Son Jesus Christ his sake,** [4.] **and render unto him humble thanks for his Fatherly Visitation,** 5. **submitting your self wholly unto his Will.**] We must enquire after the cause of our suffering not meerly to satisfie our curiosity, but that we may demean our selves under it, so as may best sute with the ends of Providence in sending it; for they who entertain themselves and their Ghostly Physician with scruples, and impertinent demands about the cause, and proceed no further, are like that foolish Man, who finding his Neighbour fallen into a deep pit, and in danger of drowning, asked many questions how he came to fall into that place; to whom the poor Man sharply replyed, "It is more seasonable to "endeavour to help me out, than "to spend time in asking how I "came in [d]: Such endless enquirers lose that little time which is given them to remove the effects, in their anxious pursuit of the determinate cause, whereas they should search for that only

[d] Aug. ad Hieron. Ep. 29.

only in order to the bearing it aright, which the Church intimates, when she affirms that "for which soever of "these causes this sickness be sent, if they demean themselves under it as they ought, "it shall turn to their pro-"fit; and accordingly this sentence teaches us, *Thirdly*, The right manner of bearing Affliction, and that in five particulars. 1. With Penitence. 2. With Patience. 3. With Faith. 4. With Thankfulness. 5. With Submission; and if we thus bear the hand of God, we shall no doubt obtain the following benefits thereby.

First, *We must truly Repent of our Sins*; the prospect of our approaching Death, and the dreadful Judgment which succeeds it, will surely make us heartily bewail our sins, and wish unfeignedly we never had committed them; and the smart we now suffer for our misdoings, would teach a Fool to detest the cause of all his misery; and if all these do but produce in us a fear to offend our Heavenly Father, and an utter detestation of every evil way, we make a wholesome use of this bitter Potion; and we had need be very careful that our Repentance be not forced and feigned, counterfeit and pretended, for then alas, if we dye we shall get no pardon, and if we recover, there will follow no amendment. We read of a devout Hermit, who having once had a Vision of his own death, shut himself up for twelve years after, nor would he speak to any till his last breath; when being asked the cause of his silence, he said, "No Man who hath his death "in view, dare commit one Sin[e]. He that will not Repent now, will never Repent at all, for all the circumstances of Sickness do prompt us to learn this lesson, so that it were the highest imprudence to lose so useful a season. I confess we can scarce do the works meet for Repentance, when our bodies are

[e] Joan. Climacus, ap. Dionys. Carthus. de 4. Noviss. & Maphæum Vegium Biblioth. Patr. Vol. 15.

grieved with pain and ſickneſs, but we may then expreſs our ſorrow, and take up holy reſolutions; the Diſeaſe which confines our Limbs to a Bed, cannot hinder our purpoſes of Virtue [f]. We may make our Vows then, and if God reſtore us, our care muſt be to ſhew they were made ſincerely.

[f] Νόσος σώματός ἐστιν ἐμπόδιον, σπουδαιότητος δὲ οὐκ ἔστιν ἐμπόδιον. Epict. enchirid. c. 3.

Secondly, *We muſt bear our Sickneſs patiently*, for he hath learned nothing by Affliction, who hath not learned quietly to bear Gods yoak, *Lament.* iii. 27, 28. 'Tis true, Sickneſs is of it ſelf an uneaſie ſtate, it makes every thing grievous to us, and Nature is very apt to complain, our Bed and our Food, our Attendants and Friends can hardly give us content [g]: But Grace will teach us more Serenity; and when we call to mind our guilt, and juſt deſerving far greater evils, it will help to make us more patient under the leſs; and till our ſtubbornneſs be brought down, and turned into ſilence and meekneſs, we have not ſuffered enough; our ſtriving ſhews we do not yet diſcern the Hand of God, and are not ſufficiently humbled, and therefore our Maſter will lay on yet greater load [h]. So that our wiſeſt courſe is to bear this ſtroke patiently, or we ſhall have it redoubled [i]; and the quieter we are under it, the ſooner it ſhall be taken off; beſides, Patience makes our pain leſs in Sickneſs [k], and is neceſſary, even though we ſhould recover, there being no condition of life, in which we can be without it, our beſt Health being not free from many occaſions for the exerciſe thereof, becauſe there are Evils in all Eſtates. Third-

[g] Καὶ γὰρ ἡ γυνὴ λυπεῖ, καὶ ἡ ἰατρὸν αἰτιῶνται καὶ δυσχεραίνουσι τὸ κλινίδιον. Plutar. de tranquil.

[h] —*Crudelius urit Quos videt invitos ſuccubuiſſe ſibi.* Tibul. Eleg. 1. 8.

[i] *Cedam ne bis pungar.* Bern. de diverſ. c. 20.

[k] *Animus æquus optimum æruminæ condimentum.* Plaut. Rud. 2. 3.

Thirdly, *We must trust in God's mercy for Jesus sake.* It being not only our comfort, but our duty in time of trouble to refresh our selves with God's infinite mercy, on which unless we can rely, we shall never be able to bear our burden; which our Enemy knows, and therefore he endeavours to raise in us fears and jealousies, as well to weaken our faith, and destroy our hope, as to make us provoke our God by unworthy suspicion concerning him: "But since God is willing to have mercy, because "he is good, and able, because he is Almighty, why "should we shut the gate of Divine mercy against our "selves, by fearing he either will not, or cannot save us? *Aug. de Temp. Ser.* 58. He would have us fear him, but not so, as to exclude our hope, "for the Lords delight "is in them that fear him, and "put their trust in his mercy, *Psal.* cxlvii. 11. [1]. We must fear to Sin, but not fear his accepting us upon our Repentance. And if any say, we are unworthy of his pity, it is here noted, that the ground of our Faith is not our own merit, but the merit of Jesus; for our own sakes we can expect nothing, but we may hope and trust he will both pity and pardon us for his dear Sons sake: Let us consider how infinitely God loveth his own Son, and how intirely Jesus loveth us, and let us infer from thence, that when such a Mediator pleads for us to his and our Heavenly Father, there is all possible hopes he will obtain his mercy for us.

[1] *Cum dixisset timentes adjecit sperantes, non enim sic timetur Deus ut latro aut bestia.* Aug. in loc.

Fourthly, *We must take our Correction thankfully*, saying in our troubles as holy *Job* in his, "The Lord gave [us "health] and the Lord taketh [it] away, blessed be the Name of the Lord, *Job* 1. He sends them for our good, and shews his care of our welfare thereby; wherefore the smart of his Rod must not make us forget the kindness

of his intentions, nor the benefit he designs unto us; he is curing our Maladies, and we shall find hereafter that the pain we suffered, was no more than was in order to our restoration: "We see (saith *Tertullian*) that "even they that exclaim and roar under the Chirurgi-"ons hands, will soon after fill those hands that hurt "them with a large reward, proclaim their dexterity, "and say they were not cruel, but "kind and very useful [m]; and why should we be less thankful to the Physician of our souls? It was a Law among the *Persians*, that whosoever was publickly scourged by the Kings command, should openly give him thanks, and declare he esteemed himself happy in that the King concerned himself for his amendment [n], and ours is the same case; if we rightly apprehend the motives that induce the King of Heaven to correct us, we shall kiss his Rod, and as S. *James* advises, count it all joy when we fall into these Tribulations, *Jam.* i. 2.

[m] Tertul. Scorpiac. cap. 5.

[n] Stobæus de leg. Ser. 44.

Lastly, *We must submit our selves wholly to his Will.* Almighty God is so gracious, that he always intends well to us, so wise, that he knows what is good for us better than we, and so powerful, that he can accomplish whatever he pleases; and if we fully believe and well consider all this, it will seem very reasonable that we should not choose for our selves, but leave all events to him, and if we do so, he will make all work together for our benefit. In Sickness therefore we must not absolutely choose life nor death, though we know which would please us better, yet he only knows which will profit us most; it is S. *Bernard*'s note on *Rem.* viii. 28. "That we are not promised "all things shall work together according as we desire, "but according as will be for our profit, if we love God.

What

What can we desire (saith a brave Heathen) but only to have that which is best, and what is better than that which God chooses for us [o]? To that therefore let us submit, which God wills; for doubtless, it is more reasonable that we should yield to the Will of God, than that he should alter his choice to please our mistaken fancy [p]. What a shame is it for a Christian to resist, when *Pythagoras*'s rules taught one of his Scholars to say (when one wisht the Gods might give him whatever he would) "Nay, rather "let me be willing to have what-"ever they please [q]. Let us believe we have a good God, and then we shall easily be perswaded to leave it to him, whether our Sickness shall be long or short, acute or lingring, and whether it shall end in life or death; for if he support us under it, and turn it to our benefit (as he will certainly do upon such a resignation) we need be concerned no further.

[o] Ἄλλο γὰρ τί θέλεις ἢ τὸ ἄμεινον; ἄλλο δὲ τὸ ἄμεινον ἢ τὸ τῷ θεῷ δοκοῦν; Arri. in Epict. l. 2. c. 17.

[p] *Utrum æquius est, aut te voluntati divinæ conformando subdere, an ut ipsa tuæ subserviat voluntati?* Gerson consol. l. 2. c. 1.

[q] Jamblic. vit. Pythag.

§. 7. **It shall turn to your profit, and help you forward in the right way that leadeth to everlasting Life.**] This is the *fourth* particular, in which we are here instructed, *viz.* Of the benefit of Affliction, which well follows on the other; for if we thus bear our Sickness, then it really makes us better, more penitent and holy, more patient and humble, stronger in our Faith, ferventer in our Praises, and more submissive to his Will: If it be thus born, it makes us dearer to God, freer from Sin, fuller of Piety, and fitter for Glory, and then who can question but that it is profitable for us? "It is very good (saith "a devout Father) for strong and healthful persons to be

"Sick

"Sick sometimes, lest by the vigour of health, they take "too much delight in transient things----and that is but "an evil health of the body, which weakens the soul, and "causes Diseases there [r]. Some have so fully believed this great truth, that Afflictions are profitable, that they have wished for them, and chosen them. *Plato* placed his Academy in a moist and unhealthy place, that his Scholars by frequent sickness might mind outward things less, and practise Virtue more. Our noble King *Alfred* prayed to God that he might have a weak body, "that by the warnings of "distempers he might despise worldly Vanities [s]: And S. *Hierome* relates that the Lady *Paula* was wont to rejoyce whensoever a Sickness seized her; often repeating that of the Apostle, "Who shall deliver me "from this body of death [t]? If we really desire the Salvation of our souls, we must needs count that Affliction profitable which sets us forward in our way to Heaven. Now 'tis sure this Cross is the way to our Crown, for Jesus and all his Saints have gone this way before us; all which Lessons, if we have now well Learned, we shall then be excellently prepared for the Exhortation, properly so called, which now follows.

[r] Bern. mod. ben. viv. 43.

[s] Guliel. Malmsbur. de gest. Reg. Angl. l. 2.

[t] Hieron. in Epitaph. Paul. Ep. 27.

§. 8. **Take therefore in good part the Chastisement of the Lord, for (as S. Paul saith, Heb. xii.) whom the Lord loveth he chasteneth, &c.]** If the sick Mans distemper will allow us to enlarge, we go on in this second part of the Exhortation to admonish and stir him up to the practice of those Virtues, which before we had instructed him, were needful: Beginning first with an Exhortation to Patience, the grace that is most assaulted in time of Sickness; and we assign that the first place, because

cause till by comfort and counsel we have calmed the afflicted Mans mind, it were in vain to press him either to Faith or Repentance. One that is loaden with grief, amazed with fear, and disturbed with inward vexation, can do no Religious duty well; wherefore we use all means to chear up the spirits of the disconsolate Sufferer, administring to him, *first*, the choicest of all Cordials, even the Words of God himself, spoken by the mouth of S. *Paul* upon a like occasion, *viz.* to comfort the distressed believing Jews, whom he had encouraged by the example of the Saints, *chap.* xi. and cheared by shewing them the blessed Jesus for a Precedent, *chap.* xii. 1, 2, *&c.* And in this choice portion of Scripture (selected for this occasion) he comes to Argument, proving they ought not to be dejected under their Afflictions; *first*, if they considered God the Inflicter; or *secondly*, themselves on whom they were inflicted. 1st. As to God the Corrector, these Afflictions are, 1. A token of his Love, *ver.* 6. 2. The manner of his dealing with his own Children, *ver.* 7. 3. The want of them, being an ill sign, *ver.* 8. 2dly. As to themselves, who were Corrected, they suffered the like from Earthly Parents, although 1. Their Authority was not so great over them as God's, *ver.* 9. 2. Nor their end in Correcting so noble, *ver.* 10. The force of which excellent reasonings will best be perceived by a brief discourse upon the particular Verses.

Heb. xii. 6. **Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth.**] It may be some are not troubled so much at the grievousness of their Disease, as at the sense of God's displeasure, the fear that He is angry being the heaviest part of their Affliction; but such may consider what S. *Paul* here cites out of the Old Testament, *Prov.* iii. 12. (according to the Greek) Whom the Lord loveth, *&c.* He often gives this

this reason why he corrects a Person or People, because he loves them; saying to his own Inheritance, "You "only have I known of all the Families of the Earth, "therefore will I punish you for your Iniquities, *Amos* iii. 2. 'Tis true, the very word [**Chasteneth**] doth suppose some fault, and none of those whom God loves, are wholly free from sin; but though God always is displeased at the Crime, yet it is certain he loves the Persons whom he Corrects for their amendment, and he Chastises them here, that he may spare them hereafter. If you object that your Affliction is a very sharp one, S. *Paul* replys, that God not only Chastens gently, but [**Scourges**] severely those whom he Adopts and receives into the List of his Children; He usually trys them by some great Calamity, which makes them wise and sober, humble and fearful to offend, and gives them an opportunity to manifest their courage and valour, as becomes those who are chosen to be Heirs of his Heavenly Kingdom. We shall not find on Earth a brave Son, unless he have been disciplined under a strict Father [a]; wherefore these very Corrections which we feared were effects of God's wrath, are the tokens of God's love, and the methods he useth with those whom he chooseth for his Children, and designs for Heirs of Glory.

[a] Prov. xiii. 1. in Hebr. *Sapiens filius est castigatio patris: unde* RR. *dicunt, Non est filius sapiens nisi quem Pater castigaverit.*

Ver. 7. **If ye endure Correction, God dealeth with you as Sons, for what Son is there whom the Father chasteneth not?**] If God lays Affliction on you, it is no more than he doth to his deareſt Children; and if you [**endure**] them patiently, it is no other than every Child ought to do; He acts the part of a Father in Correcting, and you do the duty of a Son in submitting. Look over the Roll of all God's Saints, and you shall not find

find one without his cross; you desire to be numbred among them, and so must not refuse to drink of their Cup: If you will not go the same blessed way, how can you hope to come to the same happy end? How unreasonable is it to expect your Fathers Inheritance, when you never felt his Rod? What Parent is there who loves and takes care of his Child, and doth not sometimes Chasten him? Or what Son can you find who despairs and doubts of his Father's love, meerly because he doth Correct him? For shame do not despond because your Heavenly Father Chastises you, but rather rejoyce that he hath given you so great an Evidence of his care, and so plain a Testimony that he hath Adopted you for his own.

Ver. 8. **But if ye be without Chastisement, whereof all are partakers, then are ye Bastards, and not Sons.**] Not they therefore who are Afflicted, but they who art not, have reason to question their own Estate, and to fear God is angry with them. "It is the Ungodly "(saith *David*) that are in Prosperity; 'tis they "that "are in no peril of death, that come into no misfortune "like other Folks, neither are they plagued like other "Men, but are lusty and strong, *Psal.* lxxiii. 3, 4, 5. The Jews have a severe Proverb, That he which passeth 40. days without Chastening, hath his portion here. And *R. Jehuda* adds, 'He is destinated to Hell who hath his "part in this life; and therefore Heaven orders that all things shall fall out according to his Will; which rule S. *Ambrose* observed, when he refused to lodge all night in the House of that Host, who bragged he had ever enjoyed a constant Prosperity, predicting a sad and sudden ruine to him and his, which soon after came to pass †. They that have no sorrows in this World, are the Children of this World, provided

† Vita Ambrof. per Baron. præfix. *operibus ejus.*

vided for, and indulged by the World, and accordingly they desire and delight in nothing else: But these are not begotten of God, nor designed to Inherit his Kingdom, he esteems them a spurious Brood, and so will not be at any trouble with them, because he hath no hopes of them; and since Earthly happiness is all they are ever like to enjoy, he will not deny them prosperity, while he Corrects his own here, who are to be Eternally happy hereafter, which is noted to be a very just way of proceeding, by *Tertullian* [x], and more fully by *Lactantius*; saying, "God will "give every one a share both of "good and evil, but in a different "method; one sort of Men have "Temporal evils first, with Eternal good things after-"wards, which is the better order; The other have "Temporal good things first, with Eternal misery after, "which is the worser part by far. *Lactant. inst. lib. 6.* So that they who have their good things here, have more reason to fear they belong not to God, than you who are Corrected in this World as his Children are wont to be.

[x] *Communia voluit esse & commoda profanis & incommoda suis, ut pari consortio omnes & lenitatem ejus & severitatem experiremur.* Tert. Apol.

Ver. 9. **Furthermore, we have had Fathers of our flesh, which Corrected us, and we gave them Reverence, shall we not much rather be in subjection to the Father of Spirits, and live?**] Now as He that Corrects doth but act like a Father, so we in submitting thereto, shall do no more than as becomes Children, as may appear from a familiar instance taken from our demeanour under the Corrections of our Earthly Parents: They are not the sole Authors of our being, nor is our soul (the nobler part) derived from them, being only God's instruments in the producing our bodies, for which cause Christ allows us not

not to call them Fathers in opposition to God [y]. Their Authority also is but subordinate to that of our Heavenly Father, and derived from him; yet these our natural Parents have frequently Corrected us, and we have submitted thereunto, neither loving them worse, nor respecting them less for it; neither did we murmur at them, or distrust their affection to us upon that account. And is there not infinitely more reason that we should be subject to Gods Correction, who is the Creator of our souls [z], the first cause of our being, whose Authority over us, is so far above theirs? Shall we not love and trust in him still? especially since by quiet bearing his Correction, we shall be likely to be spared at present, and to live for ever with him in glory.

[y] Μὴ αἴτιον ἡγήσησθε, τὴν σπείραντα ὑμᾶς, τὴν κτίσαρκα σπορὰν, τῆς οὐσίας ὑμῶν, ἀλλὰ συναίτιον γενήσεως. Clem. Alex. Strom. 3.

[z] Numb. xvi. 22. Eccles. xii. 7. Isa. lvii. 16. Heb. *Animas quas ego Feci.*

Ver. 10. **For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his Holiness.**] Besides, we have more reason to submit to the Chastisement of our Heavenly Father, than to that of our Earthly Parents, considering as well the manner as the end of his Correction. They Chastise us often according to their own fancy and the degree of their Passion, sometimes overlooking great faults, and at other times being very severe for smaller matters, and they seldom aim higher than to do us good for a few days, to make us mind the business of this transitory Life. But our God doth not afflict us willingly, nor doth he strike us to satisfie his own anger, or Correct us beyond the measures of equity and moderation, and his intentions always are to make us eternally happy thereby. He sees we dote upon the world, and

and love those sins that will destroy us; and therefore he imbitters the world to us, and makes us feel the smart of sin, that we may love Holiness and long for Heaven. The Natural Parent Corrects us that we may be fit to inherit the Estate he is to leave us, which we can enjoy but a few days: But our Heavenly Father designs a nobler Inheritance to us, even his Holiness; that is, himself; he would make us partakers of his Holy Nature, that we may be fit for his glorious Kingdom; and yet he never afflicts us more than is agreeable to our strength, and expedient in order to this noble end [a]. How just and reasonable therefore is it that we should be more patient under his, than ever we were under their Correction? Let us think what a blessing it is to be made holy as God is holy, and happy with him for ever thereby. What signifies a little smart or pain, which procures so incomparable a benefit unto us? he does not deserve to share in that felicity, that will not bear his Cross for a while in the way to it.

[a] Græc. Ἐπὶ τὸ συμφέρον. *Verto, secundùm id quod congruum est, & expedit, ut sig.* 1 Cor. vi. 12. *& hoc modo antithesis patet, illi* κατὰ τὸ δοκοῦν αὐτοῖς, *ille* ἐπὶ τὸ συμφέρον.

§. 9. **These words, good Brother, are written in Holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our Heavenly Fathers Correction, whensoever by any manner of Adversity it shall please his gracious goodness to visit us.**] This is the Application of the forecited Scripture to the present occasion, wherein we put the Sick man in mind, 1. Whence these Cordials are taken, *viz.* out of that Store-house of Divine comforts, the Holy Scripture, which ought to make him esteem them more highly, and believe them more firmly, since they were spoken by God, and endited by the Holy-Ghost the Comforter, especially if he consider, 2. For what

what end they are written. S. *Paul* tells us that all Scripture in general "was written for our learning, that we "through patience and comfort of these Scriptures, might "have hope, *Rom.* xv. 4. And it is evident the Apostle writ these words to rectifie the judgment of his afflicted Brethren, and allay their fears; and if we make that right use of them, they will infallibly teach us with patience and thankfulness to bear whatsoever our Heavenly Father shall lay upon us. It is not the hearing of the Word of God, but the applying it to practice which profits us[b]; if we hear God himself speak all this to us, and yet remain as disconsolate and full of doubts as ever, it argues either we do not heed, or not believe his speeches, both of which are highly Criminal; wherefore (as S. *Paul* adds) *ver.* 12. "Lift up the hands which hang "down, and the feeble knees; let us see by your submission and patience, that these divine Cordials have cheered your drooping hearts.

[b] Jam. i. 22. *Sic ista discamus, ut quæ fuerant verba sint opera.* Sen. ep. 108.

§. 10. **And there could be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sickness; for he himself went not up to Joy, but first he suffered Pain, he entred not into his glory before he was Crucified; so truly our way to Eternal joy, is to suffer here with Christ, and our door to enter into Eternal life, is gladly to dye with Christ, that we may rise again from death, and dwell with him in everlasting Life.**] Hitherto we have comforted our sick Brother by argument and precepts, and now we proceed to the second Method taken from Example. Nature taught the Heathen, and experience shews us, that it is a great support in Affliction to consider we are not alone, nor can we justly complain of that which many

others suffer [c]. Hence *Solon* took his complaining Friend to the top of a high Tower in *Athens*, desiring him to look over those many Buildings, and consider how many under all those Roofs in the City were then suffering worse things [d]. It may be some allay to our sorrow to reflect upon the like sufferings of our fellow Christians, but surely it will effectually silence all our complaints, when we turn our eyes to the great example of our Lord Jesus, who was higher than the most glorious Angels; yea, he was God blessed for ever, and as pure and holy as innocence it self; yet he was pleased for our sakes to submit to the saddest miseries that ever befel any person, He became a Man of sorrows, *Isa.* liii. 3. and his whole life was but one continued scene of grief, he deserved all good, yet suffered all evil, Persecution and Calumnies, Poverty and Distress did every where assault him; he wept sometimes in pity to others, but laughed never [e], and his Death was more dolorous than his Life, being managed with all the arts of Malice and Cruelty, Violence and Injustice, and imbittered with all kind of scorn and contumely, torture and anguish. Now one great end of all this, was "to set us an example that we might follow "his steps, 1 *Pet.* ii. 21. "The Disciple is not above his "Master, nor the Servant above his Lord, *Matth.* x. 24. It would be strange if we should think much to be treated by God in the same manner that Jesus was; He was content to leave his Glory and partake of our Miseries, and shall we repine when God makes us like him? The holy Martyr *Ignatius* rejoyced when he was

[c] *Maximum solatium est cogitare id sibi accidisse quod ante se passi sunt omnes, & post se omnes passuri.* Senec. — *Similes aliorum respice casus,*
Mitius ista feres —

[d] Sarisbur. Policrat. lib. 8. cap. 14.

[e] John xi. 5. *Flevisse legimus, risisse non legimus.* Salv. de gub. lib. 6.

was about to suffer, saying "Now I begin to be a Dis-"ciple; and desiring his Friends to give him leave to "imitate the Passion of his dearest "Master[f]. It is so glorious a thing to be like Jesus in his sufferings, that some of his Saints have refused all worldly honours upon that account; the Heroic *Godfrey* of *Bovillon*, denying to wear a golden Diadem, where his Master wore a Crown of Thorns. A true lover of Christ, no doubt, will rather suffer with him than reign with the Princes of this world, *Heb.* xi. 25, 26. But further, it is not only an act of Love, to suffer with Jesus, but it is necessary we should have a share in his sorrows, if we look for a part in his joy; the Cross was the way that he went to his Crown, nor was the Captain of our Salvation made perfect without suffering, *Heb.* ii. 10. and if he obtained his Laurels this way, shall the common Souldiers (who expect a part in his Victory) murmur to march after their glorious Leader? When the two great Apostles by their Mothers mediation sued for an honourable place in his Kingdom, he assures them they cannot have their desire unless they drink a part of his bitter Cup, *Matth.* xx. 22. nor will he own any for his Disciples, but those which take up their Cross and follow him in this path of sufferings, *Luk.* ix. 23. It is unalterably decreed, that "through many Tribulations we "must enter into the Kingdom of God, *Act.* xiv. 22. and if we suffer with him, we shall also reign with him, but not otherwise, 2 *Tim.* ii. 11. We like the joyful part better; but since God hath tyed both together, we must either take both together, or we must not expect the better part at all: And as for sickness and natural death, it is the only door to let us into Immortality, for flesh and blood cannot enter into the Kingdom of God; we must

[f] Νῦν ἄρχομαι μαθητὴς εἶναι——ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους Χριστοῦ. Ignat. Epist. ad Roman.

be stript of those rags of Corruption before we can be cloathed upon with glory, 2 *Cor.* v. 4. and therefore to be unwilling to be sick and dye, is to be unwilling to go to Heaven and to refuse to live with Jesus. Nature makes it necessary for all to dye, but Grace teaches a good Man to dye gladly that he may be with Christ: 'Tis true, a Christian doth not hate to live, but wishes to live better [g] than he can live in this world; and to enjoy that better life, he is willing to leave this. The work indeed is difficult, and the exercise somewhat hard, but the prize that is held out, makes sickness easie, and death very tolerable [h]. To live and reign with Jesus is so incomparable a felicity, that though Death stand in our way thither, it cannot discourage us: We know it is not our Souls, but our Corruptions only dye, which would exclude us from endless bliss [i]; wherefore we look upon death as no other than a Messenger come to summon us to our Masters joy. We have often prayed his Kingdom might come, and are we displeased when it draweth nigh [k]? We have frequently complained of our absence from our Father's House, but now I may say, "Arise, be of good "comfort, he calleth thee, *Mark* x. 49. When we are in our best health and greatest prosperity, we ought to be willing to leave all when he calls us; how much more when sickness hath made the world uneasie, and our life a burden to us; shall we then be averse to dye,

[g] *Ideo mori velit, non quòd nolit vivere, sed ut post mortem meliùs possit vivere.* Aug. civ. Dei, l. 14. c. 25.

[h] *Opus deterreat? mercedem vide.* Aug. verb. Dom. Ser. 6. Ῥάδια ποιεῖ τὰ σκάμματα, καὶ εὔκολον τὸ στάδιον, τὰ βραβεῖα δειχθέντα, τὰ ἔπαθλα βλεπόμενα. Chrys. Tom. 8.

[i] *Non naturæ mors ista, sed malitiæ; manet enim natura, malitia moritur.* Ambros. de resur. p. 328.

[k] *Quid rogamus ut adveniat regnum cœlorum, si captivitas terrena nos delectat?* Cypr. de mortal.

dye, when we cannot live with any comfort [1]? or shall we chuse to live in misery, rather than to dye in peace, and to live most happily for ever? We must blush at this unaccountable folly, and begin to love Jesus and our own Souls better, we must behold our glorious and triumphant Captain, who is now set down at God's right hand, and consider how short a conflict we have to endure, before we come to partake of his felicity.

[1] *Inter mortis metum & vitæ tormenta, miseri fluctuant.* Sen. ep. 4. Θαυμαζοὶ ἄνθρωποι μήτε ζῆν θέλοντες μήτε ἀποθνήσκειν. Epictet.

§. 11. **Now therefore taking your Sickness, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made unto God in your Baptisme.** Having calmed the sick Man's mind by the former discourse, we may now hope he is capable of receiving such ghostly counsel as is proper for one that is to prepare for death; which great & necessary work he ought to have begun before in his perfect health; for "since it is very certain (saith S. *Ber-*"*nard*) that we must dye, and uncertain when, how, "and where, as Death awaits us every where, we shall "(if we be wise) always expect it. To the like purpose S. *Hierom*, "We should meditate daily of that which we "shall be shortly, and which whether we be prepared for "it or no, cannot be far off [m]. Hence that noble *Hungarian* taking leave of his Friend in his best health, said, "Farewell, and live happily, and "while you live, learn to dye well, which is of all Arts "the most difficult, as well as the "most excellent [n]. If this were done before, we should have less to do now, and we need not fear Death at any time, if we were at all times prepared

[m] Hieron. Epitaph. Nepotiani, Epist. 3.

[n] *Duditius ad Reuterum ap.* Melch. Adam, *in vita Reuteri*, p. 822.

for it. When S. *Hilarion* was threatned to be rifled by Thieves, he told them he did not fear them, having nothing to lose: They replyed, He might lose his life: 'Tis true (saith he) yet being prepared to dye, I do not fear you in that neither, *Hieron. in ejus Vit.* But because some have done nothing as yet, and very few have done this work so well as not to need to do it better, it is fit in these general directions to prescribe the whole Duty; the sum of which is contained in this first piece of advice, *To remember their Baptismal Vow.* The Primitive Church was wont to give a white Garment to the Baptized, and to warn them, "that they should "keep it without spot, and bring it "forth pure before the Tribunal of "Christ [o], and threatned those who broke their Vow then made, that their spotted Albs should bear witness against them in the day of Judgment [p]; whereby they intimated that an account of our Baptismal Vow was to be given up at that great day. That was the Covenant made between God and us when we first became his Servants, wherefore these Tables must be produced when our Lord comes to reckon with us; and accordingly it is our duty, when we prepare for that account, to consider how we have kept that engagement. When we entred first into God's Family, and were enrolled Heirs of his Kingdom, we promised *first* to renounce all Evil: *Secondly*, To believe all Divine Truth: *Thirdly*, To live in all Holiness; and now 'tis time to enquire how we have filled our place and performed these promises. We engaged to do all these to our lives end, and now that seems to draw very near, we must look back and examine whether we have fulfilled this Vow. These are the

[o] *Accipe vestem candidam, quam perferas sine maculâ, ante tribunal Domini nostri Jesu Christi.* Gregor. Sacram. ord. Bapt.

[p] *Hæc sunt linteamina quæ te accusabunt cùm majestas venerit judicantis.* Victor. Utic. l. 3. de persec. Vandal.

the very terms of the Covenant of Grace, by which God will judge us hereafter, and therefore by these let us judge our selves here. And because it is a matter of so great moment, we do not only mention it in general, but enlarge upon every branch of this Baptismal Vow, that our enquiry may be as particular and exact as becomes so great an occasion.

§. 12. **And for as much as after this Life there is an account to be given to the Righteous Judge, by whom all must be judged without respect of Persons, I require you to examine your self and your Estate both toward God and Man, so that accusing and condemning your self for your own faults, you may find mercy at our Heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful Judgment.**] As the first part of our Vow was to renounce all Evil, so the first particular of this advice is an Admonition to Repentance, containing 1st. The motive to it, the approach of Judgment. 2dly. The manner of it, *viz.* By Examining, Accusing, and Condemning your selves. 3dly. The benefit to be had thereby, *viz.* A final Pardon.

First, The Motive to this duty is the consideration of the last Judgment, which shall be so dreadful to all that are then found impenitent. S. *Paul* urges the *Athenians* even in health to Repent by the same argument, saying, "God hath commanded all Men every "where to Repent, because he hath appointed a Day in "which he will judge the World in Righteousness, *Act.* xvii. 30, 31. How much more then ought we to press it to the Sick, who are so shortly to appear at the grand Tribunal? It is the opinion of all sober Christians that every Man shall receive his particular Judgment as soon as ever he dyes —— "after Death (that is, immediately after Death) "the Judgment, *Heb.* ix. 27. The

World (saith *Damascen*) ends with every particular Man at his Death [q]; and *Justin M.* cites it as one of our Saviour's sayings, "In what state soever I find you, in "that will I judge you [r]. Yea, all the Fathers agree that every Man shall have his final Doom, according to the condition which Death finds him in [s]. Whence S. *Aug.* infers, that it is not material how long it shall be to the great Judgment, since our Death cannot be far off [t]. And now in Sickness it is very near, if it end in Death, we pass immediately to our Tryal, and must be doomed to an unalterable Estate, without hope of remedy, or possibility of deliverance. "Knowing therefore the terror of "the Lord, we perswade Men to Repent, 2 *Cor.* v. 10, 11. Our Saviour hath sufficiently forewarned us of the danger of being unprepared then, in the Parable of the foolish Virgin, *Matth.* xxv. 10, 11, 12. And the ancient Jews do well illustrate the folly of such deferring by the example of two Companions in Evil, one of which, after death, was taken into the Congregation of the Saints; the other being excluded thence, asked why his Companion was in a better state than he? being told it was because he had Repented, Suffer me also (saith he) to Repent; but it was answered, "This World in which you "now are, is like the Sabbath, the Desert, or the Sea, where-"fore you should have prepared your Meat on the Ve-"spers before the Sabbath, in the ha-"bitable Country, and on the Land, "or else you must fast here [u]. Consider

[q] Ἔστι μὲν σωτήλεια μερικὴ ὁ ἑκάστου θάνατος. Damasc. de Orthod. fide l. 2.

[r] Justin Martyr Dial. cum Tryph. p. 267.

[s] *Qualem te invenit Deus cùm vocat, talem pariter & judicat.* Cypr. de mortal. Ambros. de bon. mort. c. 4. Aug. de Temp. Ser. 66.

[t] *Longè est quidem dies judicii, sed utriusque hominis dies ultimus longè esse non potest.* Aug. de Verb. Dom. Ser. 16.

[u] Historia reper. in Midras Ruth, fol. 44.

sider therefore you are going to that Righteous Judgment-seat for your last Sentence, where you must not only appear, but be laid open (as the Original implies †,) where all your thoughts, words, and works must be uncovered before an Impartial Judge, who cannot be bribed nor deceived; you cannot pervert his Sentence, nor escape from his Execution; neither Wit nor Power, Friends nor Wealth can reverse your Doom, which shall be passed without respect of Persons; the Poor shall have no pity for their Poverty, the Rich no favour for their Riches, and all shall be judged, not according to their Dignities, but their Deeds. The Contemplation of this Scene of terror hath brought the most obdurate Sinners to Repentance in their health and prosperity; and we read of a Pagan *Bulgarian* Prince, who (having rejected the Preaching of a devout Father) was converted by a Picture which represented to the life the horrors of the last Judgment; *Caussin parab. hist. l.* 3. *c.* 42. But how much more may we expect it should work upon a dying Man, to behold himself naked and friendless, brought before an All-seeing and Impartial Judge, encompassed with Myriads of Venerable Saints and glorious Angels, accused by Sathan and all that he hath injured, condemned by his own Conscience, and amazed with the dismal expectations of an intolerable Eternity? The very Idea of this to one who stands within a few steps of it, is enough to make a heart of Adamant melt and dissolve into penitential tears; there is but one puff of breath that with-holds you, and all the time you have hangs upon the slender thread of your poor Life, when that is once snapt in sunder, you cannot Repent at all, but must be dragged to this Throne of Justice with all your sins about you; wherefore let this move you immediately to begin to make your

† 2 Cor. v. 10. Græc. φανερωθῆναι δεῖ, i. e. *manifestari oportet.*

your peace, and the next part will shew you how that is to be done.

Secondly, The manner of doing is expressed in three Particulars. 1. By Examining, 2. By Accusing, 3. By Condemning our selves here. In humane Courts the Criminal is Examined by the Judge, Accused by the Prosecutors, and upon just grounds, finally Condemned; and the same will be the method of Process against all Impenitent Sinners at God's Tribunal, and against you in particular, unless you prevent it by the same manner of proceeding against your selves; "for if we judge our "selves, we shall not be judged of the Lord, 1 *Cor.* xi. Let us therefore set up a Judicatory in our own breasts, and then, 1. Examine diligently our estate both towards God and Man, calling to mind all our thoughts, words, and deeds, and trying how we have done our duty to God and to Men, to our Superiors, Equals, and Inferiors; to our Prince, our Priest, our Master, our Friends, our Wife, our Children, our Servants, and our Neighbours; to the Poor, the Sick, and the Sorrowful; we must try our selves impartially in all these things; and 2. Where we find our selves faulty, we must accuse our selves (for all the good things we have left undone, and the evils we have committed) by sincere acknowledgment and humble confession. 3. We must Condemn our selves for having been so foolish and unreasonable, so refractory and rebellious, so ungrateful and unworthy, confessing we have deserved all that God hath threatned for our frequent and grievous provocations; and this we must do very exactly, because He that is to judge after us, is so Holy and Omniscient, that the best actions of the best of Men are deficient when he comes to enquire into them *, which hath made the most eminent Saints to approach

* *Verendum valdè, nè sub tam subtili examine, multæ nostræ justitiæ ut putantur, peccata appareant.* Bern. in Cant. Ser. 55.

proach his Judgment with many fears, and to be very solicitous for the event.

Thirdly, The benefit of doing this well, which is, the receiving a Pardon at God's hand for Christ's sake, and consequently the escaping the sad Condemnation of that day. "There is but one remedy (saith S. *Bernard*) that if "we judge our selves, we shall not be judged; and it is "a good Judgment which hides us from the severities of "the Divine Judgment; for I extreamly fear to fall into "the hands of the living God: let me therefore be judg-"ed before death seize me, and present me before thy "glory judged already, and not be to receive my Doom "then, *Bern. ut supr.* And truly this mercy is as lasting as it is desirable, for if we be forgiven then, we can never be called to account more, that happy Absolution is as irreversible as the Condemnation of Sinners is. And Oh how blessed news is this to a poor drooping spirit, to be fully and finally acquitted and freed in one moment from all its fears and anxious expectations! Doubtless Heaven may be dated from the hearing this surprizing favour, for no pleasure on Earth can compare with it. If the duties were ten times more difficult than they are, this is a sufficient reward; and therefore it is noted, we do not deserve this by our selves, but obtain it by Christ's Merits, and for his sake. If the sick Man might choose, he would wish for this rather than all the glories of the world; his Sins are the greatest load, and his Fears the saddest part of his suffering; these once removed, there remains nothing but eternal joy: Lose not therefore one moment of your narrow and uncertain time, but lament you began no sooner, and spend your little remaining strength in this most blessed work, the pains whereof will be largely compensated with everlasting felicity and endless satisfaction.

§. 13.

§. 13. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you believe as a Christian man should, or no. Dost thou believe in God the Father——&c. Answ. All this I stedfastly believe.] The *second* part of our Vow at Baptism, was that "we should believe all the Articles of the Christian "Faith; the Churches next care therefore is to enquire whether the sick Man do intirely retain the right Faith. It hath been an ancient practice to propound these Articles to dying Christians, and one of the questions ordered by that old Council cited before [a], is, "Whether the sick Man "held the right Faith and Belief: And an excellent Author advises dying Men [b] "to bear the Creed "always fixed in their mind, and to meditate daily up-"on it, or else to take care that some others often repeat "it to them in an audible Voice, that so under this Ban-"ner they may encounter the Enemy. The Roman Church hath devised two new forms, one consisting of fourteen Articles, the other somewhat briefer, but both leavened with their own novel Errors, and much differing from the Apostles Creed [c]. But this Church uses no other form but that into the which we were Baptized, wherein we agree with all other Protestants, as *Melch. Adam* witnesseth, who in his Lives of the German Divines, frequently relates that this Creed was repeated to the most famous of those Doctors upon their Death-beds [d]. And truly there are great reasons why this Faith should be proposed to all Christians in their Sickness. *First*, That hereby they may declare whether they dye in the true Faith of the Catholick Church, and consequently

[a] Concil. Nannet. cap. 4. ap. Binium, T. 3.

[b] Clichtovæus doctr. moriendi, cap. 16.

[c] Ord. ad visitand. infirm. secundùm us. Sarum, fol. 70, 71.

[d] Melch. Adam in Vit. Musculi, p. 338. Brentii, p. 454. Bullengeri, p. 504. &c.

sequently in the Communion thereof. The Jews are chiefly careful to examine their Sick when they Visit them, "whether they do intirely "hold the Jewish Religion[e]. And we have more reason to enquire of Christians whether they retain their Principles, because without Faith it is impossible to please God. Now our Faith is but one, *Ephes.* iv. 5. once delivered, *Jude* ver. 3. and intirely preserved in the Church, and professed by every true Member thereof; so that whosoever forsakes this Faith, is an Apostate, and cut off from the body of Christ's Church, in which alone Salvation can ordinarily be obtained. These Articles are all fundamental, and to doubt of, or deny any of them, is damnable Error or Heresie; so that if our Brother do not satisfie us before his death, that he kept this Faith unto the last, we shall remain under great uncertainties as to his eternal state; nor do we know whether we may own him as one of our Communion. This is the Christians Watch-word, distinguishing them from Jews, Turks, Pagans, and Hereticks, all which he renounceth who professeth this Faith: When we were first Listed under Christ's Banner, this was our Badge; and now that our Warfare is accomplished, and we hope to receive our reward, we must produce our Cognizance, to shew we were ever true to our first engagement. *Secondly*, The repeating our Creed now is useful to arm us against the fiery Darts of the Devil, *Ephes.* vi. 16. He knows Faith is the foundation of all Religion, and therefore in Sickness, when we are least able to dispute, and most apt to entertain scruples, he usually suggests many doubts about the mysterious Articles of our Faith; but if we stick to this Anchor, and resolve to believe, he cannot remove us. *Thirdly*, There are none of these fundamental Truths contained in the Creed, but they are useful in the conduct

[e] Buxtorf. Synag. cap. 35.

duct of our selves in this last Agony; while we lived they were rules for us to walk by, and now we come to dye, they are principles of comfort, and infallible maxims on which we may venture our immortal Souls. How miserably did the untaught Heathen fluctuate for want of this Faith? The great *Socrates* knew not well whether it were better for him to live or to dye, nor was he certain that he should exist at all after death. The brave Emperor *Adrian*, who had lived nobly, dyed with amazement, not knowing whither his Soul was going [f]. But we Christians have these Articles as a sure foundation to rest upon, revealed by the God of truth, and such as cannot deceive us; nor is there one of them but it is an Antidote against the fear of death, and an excellent means to teach us to leave the world with a quiet mind; wherefore having discourſed of the Creed as the foundation of a good life before, we now will shew how to apply it so as it may be the ground of a blessed death.

[f] *Animula vagula, blandula---- Quò nunc abibis*----Spartian. in vit. Adrian. Cæsaris.

The Paraphrase of the Creed, applyed to the Case of a dying Christian.

§.14. Since thou art shortly to leave this world, that thou may'st approve thy self a faithful Souldier of Christ, and a true Member of his holy Catholick Church, it is fit thou shouldest declare and profess what Faith thou resolvest to dye in: Wherefore I demand, [**Dost thou**] according to thy Vow at Baptisme, still [**believe in**] and acknowledge one [**God**] a pure invisible Spirit, most Wise and most Holy, Eternal and Infinite, distinguished into three Persons; the first of which is [**the Father**] who hath shewed himself [**Almighty**] by his wonderful works of

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Creation and Providence, as he is the [Maker] and Preserver [of Heaven and Earth] with all contained in them both; and wilt thou not evidence this by patient bearing thy Sickness, and quietly resigning up thy soul to him that gave it? [And] dost thou believe [in Jesus Christ] the second Person of the glorious Trinity, who is very God and equal to the Father, as being [his only begotten Son] by Eternal Generation, and [our Lord] by his undertaking the work of our Redemption? And wilt thou testifie this Faith by relying on him as an All-sufficient Saviour? [And] dost thou believe [that] this was the very Son of God, [which] when he came to Redeem us [was Conceived by] the power of [the Holy Ghost] and becoming real Man, was [Born of the Virgin Mary] without any Sin, that he might cleanse our Nature from Original Sin; and wilt thou manifest this by enduring the infirmities of this Nature which He took upon him, and by casting away all those evil Inclinations which he came to purge us from? Dost thou also believe (since thy Sins could not be expiated, but by his Death) [that he] was made a Sacrifice for thy offences, and [suffered] a cruel Death [under Pontius Pilate] by whom, after many Agonies and Indignities, he [was Crucified] on a tormenting Cross, till at length in extream pain and languishing, he gave up the Ghost, and was really [Dead and Buried?] And wilt thou declare thy belief of this, by not fearing to follow him into the shadow of Death; now that his sufferings have taken away Sin, the only sting that made Death so terrible? Dost thou further believe [that he] continued a while in that state of separation, into which thou art going, and that while his Body lay in the Grave, in Spirit he [went down into Hell] to receive the Keys thereof, in token of his Conquest over all the powers of Darkness; and wilt thou confirm thy Faith of this by not fearing to

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enter into that ſtate which he hath ſanctified, and by couragious reſiſting thoſe Foes which he hath ſubdued?

[And alſo] doſt thou believe, that after this, He was made alive, and [did riſe again] from Death and the Grave upon [the third day] after his Crucifixion; and wilt thou demonſtrate this Belief, by dying chearfully in ſure and certain hope of thy own Reſurrection, through his power who broke the chains of Death? Doſt thou believe [that] forty days after [he aſcended] in the preſence of many infallible Witneſſes [into Heaven,] from whence he came before, where he now remaineth in all poſſible glory [and ſitteth] down as a Conqueror [at the right Hand of God the Father Almighty,] imploying all his power and intereſt in interceding for us; and wilt thou make this Faith appear by longing to follow him to that bleſſed place, and relying on his Mediation to bring thee thither? [And] doſt thou believe that (though he be now in Heaven) [from thence he ſhall come] at the laſt day, attended with innumerable Saints and Angels [to judge] all Men, both [the quick] that ſhall be then living, [and the dead] that departed in all preceding Ages; and wilt thou atteſt this Faith by preparing thy ſelf with all poſſible care while thou art alive for his dreadful and righteous Tribunal? [And doſt thou believe in] the third Perſon of the Bleſſed Trinity, [the Holy Ghoſt,] proceeding from the Father and the Son, who alſo is very God, and the Sanctifier of our Souls; and wilt thou avouch this thy Faith by admitting his comforts, and cheriſhing his good motions, by following his directions, and craving his aſſiſtance, eſpecially in this laſt and great work? Doſt thou further believe that God did at firſt call, and hath, and will ever preſerve that Society of true Believers, called [the holy Catholick Church;] and though ſome of the Members of this Society be in Heaven, others ſcattered in di-

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vers parts of the Earth, yet they are all one Body, by [the Communion of Saints] who share with one another in grace here, as they shall in glory hereafter; and wilt thou shew forth this Faith, by thy living and dying in the Peace and Communion of this Church, and by thy liberal Charity to all the poor Members thereof? Dost thou believe that Christ hath left Authority in his Ministers, the Pastors of this Church, to grant [the Remission of Sins] to all that truly Repent and believe the Gospel: and wilt thou prove this thy belief, by seeking for a comfortable Absolution from the Ministers of the Gospel in this last conflict, and by diligently preparing thy self by Penitence and Faith, worthily to receive it? Dost thou believe [the Resurrection of the flesh,] even that by his mighty power that made it (after it be turned to corruption and dust) it shall be made alive again, and united to the Soul: And wilt thou assure us of thy believing this by thy not fearing Death, and by thy diligent care, so to leave the body now as one that is assured to meet it again? [And] dost thou believe that there is an Eternal state, wherein the Wicked shall suffer endless punishment, and the Righteous enjoy an [everlasting life] of joy and glory, [after death] hath taken them both out of this world: And wilt thou make this evident by despising the short pleasures of Sin, and willingly leaving the Vanities of this mortal and miserable life, that thou maist obtain a part in that blessed immortal life, through Jesus Christ? *Answ.* [All this I stedfastly believe,] and thus I am willing to testifie my unfeigned perswasion of the truth of these holy Articles. *Amen.*

Section II.

Of the ſecond part of the Exhortation contained in the Rubrick.

§. 1. *Rubric.* "Then ſhall the Miniſter examine whether he Repent him truly of "his Sins.] The *Third* part of our Baptiſmal Vow was, That we would keep Gods Commandments, and lead an holy life; the ſum of which is Religion toward God, Charity and Juſtice toward our Neighbour: Concerning the Obſervation whereof, the Miniſter is now to enquire wherein the ſick Man hath failed in theſe particulars, and there he is to examine his Repentance; and wherein he may yet exerciſe ſome of the Duties, and there he is to exhort him to performance. But herein the particular manner of Expreſſion is left to the prudence of the Spiritual Guide, becauſe no exact form could be preſcribed to ſute all the variety of Circumſtances that may happen. There are ſome things proper for all Sick Perſons, ſuch as Prayers for Mercy & Pardon, Support, Sanctification, and Deliverance, Exhortations to Patience, Repentance and Faith; for theſe therefore we have a ſet form: But other matters vary exceedingly, according to the condition and temper of the ſick Man; ſome are ſo obdurate as not to relent at all; others are ſo tender, as to be almoſt over-whelmed with ſorrow and deſpair; ſome have lived piouſly, and made Religion the buſineſs of their lives; others have ſinned frequently, and

and repented not at all, nor regarded their immortal Souls; ſome have been buſie in purſuing the World and the Fleſh, others have lived a more retired and unactive life; ſome are to be Inſtructed, others Reproved; ſome to be Exhorted, and others Comforted: The Spiritual Phyſician cannot cure all Diſtempers with one Method or Medicine, but muſt ſpeak ſeaſonably and pertinently to all caſes: "A word ſpoken in due ſeaſon, how good is "it! Prov. xv. 23. The Hebrew Phraſe, for ſuch opportune diſcourſe is, "a word upon its wheels, *Prov.* xxv. 11. to intimate the eaſie entrance and ſpeedy ſucceſs thereof. Wherefore the Prieſt that Miniſters in theſe Caſes, ought to be a very prudent Perſon, "to whom "God hath given the tongue of the Learned to ſpeak a "word in ſeaſon to the weary, *Iſa.* l. 4. and he muſt conſider the Age and Sex, the temper and quality of the perſons, with the manner of their former life, their Education and Fortune, their Employment and Company, their Character and Condition, their dependencies and deſigns; as alſo the ſtate of their Diſeaſe, whether it be acute and violent, or lingring and mingled with intervals of eaſe, whether it act upon their mind or their body, whether it be deſperate or likely to be cured: As alſo whether they be depreſſed with ſorrow, or made ſerene by Patience, whether they be cheared with hopes of life, or terrified with fears of death; and accordingly his Enquiry and Exhortation muſt be longer or ſhorter, milder or ſharper, as occaſion is offered, deſigning ſtill to promote the main end, which is to fit them for Death and a happy Reſurrection: It is certain that all have ſinned, *Rom.* iii. 23. and therefore all Men need Repentance; and before the Prieſt can give the ſick Man comfort upon good grounds, he muſt be ſatisfied of the truth of his Repentance; in order to the Trial whereof, there is a very ancient form (aſcribed to S. *Anſelm.*) uſed not

only in this Church, but in many other parts of the Weſtern world, by way of Queſtion and Anſwer, being a Dialogue between the Miniſter and the Sick man, beginning thus: *Queſt.* 1. "Brother, doſt thou not re- "joyce that thou dyeſt in the Faith of Chriſt? *Anſw.* "Yes. *Queſt.* 2. "Doth it not repent thee that thou "haſt not lived as thou ought? *Anſw.* "Yes. *Queſt.* 3. "Haſt thou a mind to Repent if God grant thee ſpace of life? *Anſw.* "Yes, *&c.* [g] But now that we have a more knowing Clergy, they will be able without ſuch helps to judge of the Sick mans Repentance, nor will it be needful for me to direct them who (if their care anſwer but their skill) are ſufficiently qualified for this Enquiry: Wherefore I ſhall turn my directions into Exhortation, and humbly requeſt my Reverend Brethren to ſearch theſe Penitents very narrowly by fit and proper Queſtions, that ſo, if they have truly Repented, they may comfort them on ſure foundations; if not, that they may acquaint them where the defect lyes, and help them to amend it while there is time and hope; for (as S. *Salvian* ſpeaks) "The Repentance of the Dead comes too late: And by all means let them deal faithfully in this weighty Caſe, neither fearing any Mans diſpleaſure, nor courting his favour, leſt by this cruel Kindneſs they deprive them of that only Moment they have left to Repent in, and help to betray them into unexpected Damnation: Such pernicious flattery will render them odious to God and Men; "He that juſtifieth the "wicked, is an Abomination to the Lord, *Prov.* xvii. 5. and he ſeverely threatens thoſe "who heal the hurt of "his People ſlightly, ſaying, Peace, Peace, when there is "no Peace, *Jer.* vi. 14. nor will the ſucceſs thereof be any better with thoſe whom their fair ſpeeches gratifie at preſent, "For he that rebuketh a Man, afterwards ſhall "find

[g] Ap. Uſher de Chriſt. Eccleſ. Succeſſione, cap. 7. §. 22.

"find more favour than he that flattereth with his "tongue, *Prov.* xxviii. 23. While *Amasis* was a private Perſon, he exerciſed Robbery, and being taken upon Suſpicion and carried before divers Oracles, ſome of them Abſolved him, and others (as he deſerved) declared him guilty; and when he was advanced to the Egyptian Crown, it was noted he honoured no Temples but thoſe whoſe Prieſts had Condemned him in his private fortunes, *Pontan. Bellar. Attic.* And if we ſeek a well-grounded favour, it is a better method to obtain it (as S. *Aug.* notes) "To love with ſeverity, than to deceive "with too much lenity [h]. But we muſt here obſerve that it is not always the Miniſters fault that Men do not hear the worſt in theſe caſes, for it frequently happens, that the Perſons viſited are ſo Great, or ſo Proud, ſo Peeviſh or Impatient, that they will not endure a ſalutary and plain Reproof; and the Clergy ſeem excuſable when they are aſſured beforehand, that they will trample theſe Pearls under their feet, and turn again and rent thoſe who did preſent them: Wherefore the Sick muſt alſo be admoniſhed to encourage the Holy man to declare the whole truth, by expreſſing themſelves deſirous to be undeceived: They are not greater than King *David*, yet how patiently did he ſuffer *Nathan* to tell him, "Thou art the Man? becauſe he looked not ſo much at the Meſſenger, as at his great Maſter God Almighty, by whom he was ſent [i]. How freely did the bleſſed S. *Ambroſe* reprove the mighty Emperour *Theodoſius*, and how kindly did that excellent Prince receive thoſe kind ſeverities, knowing "That if the Prieſt of the moſt "High durſt not tell him truth, no other would dare "to

[h] Auguſtin. ad Vincen. Epiſt. 48.

[i] Οὐ γὰρ σφοδρῶς τῷ λαλοῦντι, ἀλλὰ τῷ ἀποσιωπῶντι. Cyril. Catech. Illum. 2.

"to attempt it [k]. Great Men are nursed up in flattery from their Cradle, and the mercenary tongues of those that depend upon them, will never permit them to know the truth [l]; a sincere and impartial Friend being the only thing which they want, who have abundance of all other earthly satisfactions: and now they are going to leave all, and to be judged by him that hath no respect of Persons; it is their greatest happiness and certain interest to have a Holy man that may and dare let them know their Estate before it be unalterable. And for meaner Persons, they must beware that their Pride and Peevishness do not discourage their spiritual Physician from doing this necessary, though seemingly unpleasing office to them, because no Man can judge his own case so well as an impartial and faithful By-stander may do, since most Men are apt to think too favourably of themselves.

[k] *In causâ vero Dei quem audiis, si sacerdotem non audies?——Quis tibi verum audebit dicere, si sacerdos non audeat?* Ambros. ad Theodos. Ep. 13.

[l] Senec. de benef. lib. 6. c. 30.

§. 2. *Rubric.* "And be in Charity with all the "world, Exhorting him to forgive from the bot-"tom of his heart, all persons that have offended him, "and if he have offended any other, to ask them for-"giveness; and where he hath done injury or wrong "to any Man, that he make amends to the uttermost "of his power.] Our Sins that are the breaches of our Baptismal Vow, and of the Divine Law, are of two sorts, 1. Against God, 2. Against our Neighbour; for the former we may be pardoned upon sincere Repentance, but for the latter, not without Charity, which is the fulfilling of the whole Law, *Rom.* xiii. 8. 10. Now there are three principal acts of Charity; First, to forgive those who have offended us; Secondly, to desire forgiveness of those who have offended; Thirdly, to give to those that need our assistance. And accordingly the next

next part of the Priests duty is, to take care that his Penitent do exercise these three branches of Charity: the two former concern his Equals, and are contained in this Paragraph; the last concerns his Inferiors, and is treated of hereafter. In the first place it is necessary for every Christian to dye in perfect Charity with all the World; and because in the time of our living here, "it must needs "be that offences will come, *Matth.* xviii. 7. our Charity must step in to make up the breaches, and heal the wounds which our care and prudence could not prevent. It may be we have been injured, and so have some bitterness upon our spirits against others; or perhaps some have been injur'd by us, and so retain displeasure against us, but Charity will reconcile all parties, teaching us as here, *First*, to forgive those who have offended us; *Secondly*, to ask forgiveness, and make satisfaction to those we have offended: This indeed ought to be done before every Communion in our health, and therefore we have treated of both in that Office [m], nor is that we have said there, unfit to be read here, because (as the Schools well note) "The Sacrament and "the hour of Death require equal preparation: Yet lest these duties should be now omitted, we will add to that discourse these considerations. *First*, As to forgiving those who have offended us, let it be observed that it is the easiest, and the cheapest act of Charity [n]; the harm is suffered already, and revenge may hurt us more, but cannot undo that which is done; besides, we are going out of the world, and our anger now can hurt them little, but it may exclude us from the Kingdom of Peace and Love, where none but Charitable persons dwell: Moreover, "we had need beware "lest for the imaginary satisfaction of a vain and wicked

[m] Compan. to the Altar. Partit. I. Sect. viii. §. 9, 10.

[n] *Ex illâ elemosynâ quâ ignoscis homini, nil perdis.* Aug. Hom. 29.

"paſſion, raiſed by ſome ſlight offences of our Neigh-
"bour againſt us, we do not deprive our ſelves of Gods
"mercy, and make our ſelves liable to his Vengeance
"for more and greater offences which we have done a-
"gainſt him [o]. Surely it is now high time for men to forget their petty quarrels againſt their Neighbours, when they are juſt going to Anſwer for their own miſdoings; if you do not forgive, you cannot be forgiven; yea, if you forgive not juſt now, you can never have opportunity to ſhew mercy more; if Death ſeizes you before you have forgiven, it cuts off your malice, and ſnatches you from your intentions of Revenge; but it can never be eſteemed a Virtue in you, ſince your will was as wicked as your condition would permit: Conſider therefore that "Every Man is Gods
"Debtor, and every Mans Brother is his; for who is
"not Gods Debtor but he that hath no ſin? and to whom
"is not his Neighbour a debtor, but he whom none ever
"did offend? Therefore the Righteous God hath ſet
"thee a rule to deal with thy Debtor, as thou deſireſt he
"ſhould deal with his. *Aug. de verb. Dom.* Ser. 15. *Secondly*, As to the asking forgiveneſs, and offering ſatisfaction to thoſe we have wronged, let it be conſidered, that he who ſcorns to ask forgiveneſs, or refuſes to make ſatisfaction, is not Penitent for the injury he hath done, but would certainly do more if he had ability and opportunity; and therefore he can expect nothing but Condemnation from that juſt Judge, who knows the tendency and temper of his mind, and will forgive none, who only ceaſe to do Evil, becauſe they cannot help it [p]. Our Lord Jeſus would not receive *Zacheus* into the number of his Diſciples till he had reſtored, and can any

[o] Cyril. Catech. Myſtag. 5. p. 243.

[p] *Qui pervicaciter tenet propter quæ crimen admiſit, oſtendit ſe, ubi licentia fuerit, ſimiliter peccaturum.* Auguſtin. Epiſt. 53.

any expect to be admitted into His Kingdom that refuse so plain a piece of Justice? The holy Fathers are very positive that there can be no forgiveness in case of Injuries to Man, without Restitution: And for your part, you are now summoned to appear before the Judge of all the world, from whom, "He that doth wrong, shall receive for the "wrong he hath done, without respect of persons, *Colos.* iii. 25. Thy Wealth, or thy Power, thy Policy or Friends may secure thee against thy Accusers here, but there the Master and the Servant, the Rich and the Poor, the Wise and the Foolish are all equal, & every ones complaint shall be impartially heard and tried. The Divine *Plato* knew this, and therefore he says "The Souls of "evil Men in Hell do roar and cry out, beseeching for-"giveness from those they have "hurt and wronged [q]: But in vain shall they cry then who will not be advised now; take therefore that excellent Counsel of our Saviour, and "agree with thine Adversary "quickly, while thou art in the way "with him, lest the Adversary deliver thee to the Judge, "and the Judge deliver thee to the Officer, and thou be "cast into Prison, *&c. Matth.* v. 25, 26. The Jewish Doctors affirm, that in the world to come wronged persons do accuse such as hurt them before Gods Tribunal, *Lib. Taanith.* And elsewhere they say, "If the offended "Brother Dye without receiving satisfaction, the Offen-"der must take ten Men, and go to his Sepulchre con-"fessing the wrong, and paying what is due to the par-"ties Heirs, or leave it in the Court to be disposed of by "the Judges, that he may escape the Judgment of God, *Lib. Musar. fol.* 18. The Primitive Christians also were so strict in this point of Justice, that holy *Spiridion* (whose Daughter had not confessed where she had laid a thing com-

[q] — Βοῶσι καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτιναν, οἱ δὲ οὓς ὕβρισαν, καλέσαντες δὲ ἱκετεύουσι τοὺς ἠδικημένους δοῦναι σφίσι συγγνώμην. Plat. in Gorg.

committed to her truſt, before her death) could not reſt till he had prevailed with God to reſtore her life and ſpeech, ſo long as to reveal the ſecret, that it might be reſtored [r]. And if we do neglect, or refuſe this duty now, the time will come when we ſhall wiſh we had given all our worldly goods to the Injured, to have turned their Accuſations into Interceſſions. I know there are ſome Impediments, for ſome pretend they are not Guilty; but their own judgment is not to be taken in their own caſe; the wronged perſon may repreſent it too heinouſly perhaps, but he would not complain for nothing. 'Tis ſure, there are many unjuſt things done in the world, and though every man can tell his own ſtory fair, and none are willing to own the Facts, yet the dying Man will ſhortly be cited before a Judicatory that will find out the matter: Let him therefore judge himſelf even for the ſuſpicion of a wrongful deed, and by publick acknowledgments, and tender of ſatisfaction declare his unfeigned Repentance. Others forbear to avoid the ſhame, but alas, the ſhame is only temporal, and prevents everlaſting ſhame and contempt before God and his holy Saints and Angels, and in truth the ſhame was in doing the injury, for 'tis honourable and glorious to repair it. Neither let the pretence of impoveriſhing our heirs obſtruct theſe pious purpoſes, for "Better is a little with the fear of the Lord, "than great Revenues without right, *Prov.* xvi. 8. The Curſe which follows what is Ill-gotten will eat out all the reſt. 'Tis true, if we are willing to compenſate, and not able, our open and ſorrowful confeſſion will ſuffice to God and Man; but otherwiſe we cannot be excuſed in wrongful actions; and as for Lyes and Slanders (for which no juſt compenſation can be made) we are obliged to

[r] Euſeb. Eccleſ. Hiſtor. lib. 5. cap. 10.

to make a publick Retractation; and then when we have forgiven all Men, and by these actions reconciled all the world to us, we may lye down in peace, and rejoyce in this, that we are in perfect Charity with all Mankind.

§. 3. *Rubric.* "And if he have not before disposed of "his Goods, let him then be admonished to make his "Will, and to declare his Debts what he oweth, and "what is owing to him, for the better discharging of "his Conscience, and the quietness of his Executors. "But Men should be often put in remembrance to take "order for the settling of their Temporal Estate whilst "they are in Health." This Period is occasionally inserted here with respect to settling of Charity among our Relations, and all that we have had Commerce with, for Justice prevents all occasions of Discord; and it well precedes the next Exhortation to Alms-giving, because we must first render unto all their due, before we know what is our own to give: Nor may we be Charitable out of that which is anothers. "I the Lord love Judg-"ment, I hate Robbery for burnt Offerings [r], *Isa.* lxi. 8. Thou must deal *thy Bread* to the Hungry (as S. *Hierom* notes) and not give Alms of that thou hast procured by Injustice [t]; wherefore the setting our Estate in order, is a necessary preparation to acceptable Charity. Yet if this part of the Admonition seem too secular to mingle with the matters of Eternity, the Church allows us to dispatch this matter before the Office begin: But for the prudent and just disposal of our Estate, and making our Will, it is a pious as well as a necessary matter: it were better indeed to be done in time of health, because of the many Accidents to which our frail life is exposed; but if it were

[r] Θυτὸν γὰρ ἐκ ἁρπαγῆς, ἢ ἀλλοτρίων. Porphyr. de abstin. l. 2. c. 13.

[t] Hieron. Comm. in Iesai. lviii. 7.

were neglected then, it muſt by no means be omitted now. *Abraham* diſpoſed of his Eſtate ſome time before his Death, *Gen.* xxv. 5, 6. And *Iſaac* intended to make his Will when he ſent *Eſau* for Veniſon, and yet he lived full forty years after, *Gen.* xxvii. 3. *Jacob* alſo took early care of this, *Gen.* xlviii. 22. & xlix. 1, 2. But *Hezekiah* had a ſpecial command from God himſelf, "To ſet his "Houſe in order before his Death, 2 *King.* xxi. 1. which ſhews, that though it be convenient in health, 'tis an indiſpenſable duty when Death approaches. From theſe examples the Jews to this day take eſpecial care in the Viſitation of their Sick, to admoniſh them to make their Will [a]. And *Plutarch* ſaith it was the cuſtom of all Nations, for thoſe who went out to War, and thoſe in great danger, to leave their laſt Commands to their Family †; and he inſtances in the Teſtamentary Precepts of *Hector* to *Andromache*, and of *Ulyſſes* to *Penelope*; nor is there any reaſon why Chriſtians ſhould neglect it: A Will is the Declaration of what we would have done after our Death, as the Civil Law defines it [x], being reputed the Commands of the Dead [y], and it bears the name of a Teſtament, becauſe it teſtifies the mind of the Deceaſed [z]. Nor have we any better way to ſhew our ſelves Maſters and juſt poſſeſſors of our own, it being a Maxime in the Roman Law, that "A Servant cannot make a Will: But a free Man cannot only enjoy his Eſtate for his life, but may diſpoſe of it as

[a] Buxt. Synag. c. 35.

† Τὸ γοῦν ἐξιόντας ἐπὶ πόλεμον, ἢ ἐν κινδύνῳ μεγίστῳ ὄντας ἐντέλλεσθαί τι τοῖς οἰκείοις ἐθισθὲν παρὰ πᾶσιν. Plutar.

[x] *Teſtamentum eſt voluntatis noſtræ juſta ſententia, de eo quod quis poſt mortem ſuam fieri velit.* Modeſtin. lib. 1. Tit. teſtam. — *Mentis noſtræ juſta conteſtatio in id ſolenniter facta ut poſt mortem noſtram valeat.* Ulp. Fragment. Tit. 20.

[y] *Teſtamenta imperia mortuorum ſunt.* Sen. Controv. l. 3. & 9.

[z] *Teſtamentum ex eo appellatur quòd teſtatio mentis ſit.* Juſtin. inſtit. lib. 2. Tit. 10.

as he ſees fit at his Death. Now concerning this making of our Will, theſe cautions are to be obſerved: *Firſt*, That it be not deferred till it be too late, leſt we be oppreſſed with ſudden death, and leave our Executors and Poſterity involved in endleſs Suits and Contentions, the guilt whereof will purſue thoſe into another World, whoſe wretched careleſneſs was the dire occaſion of all that ſtrife and miſchief. And though we be not ſmitten with ſudden death, yet we may fall into ſuch a diſtemper as will ſeize on our ſenſes and underſtanding, and then we can either make no diſtribution of our Eſtates, or none that will be valid [a]. Yet if neither of theſe happen, it is a great diſturbance to a languiſhing Man to reckon and caſt up, to ſettle and order theſe affairs; and a mighty impediment to the exerciſes of Religion, wherein thoſe few days we have left, ought to be imployed; and it may be obſerved, none have ſo quiet a mind, nor are ſo intent upon Heavenly things as thoſe who have made their Wills in time of Health. It is therefore a grievous folly, and ſhameful neglect at beſt, to defer this; but if we put it off becauſe we have no mind to think ſo ſeriouſly of death, as this will occaſion us to do, the Omiſſion then proceeds from Atheiſm and abominable Impiety, and declares that the Man deſires his only portion here, and that he is ſo far from preparing for death, that he cannot endure to think of it, *Eccluſ.* xii. 1. And as his fault is like that wretched Miſer in the Goſpel (who till the very moment of his death, perſwaded himſelf he ſhould live and enjoy all himſelf) ſo will his Fate in all probability be like his alſo, even to be ſnatcht away unready to a ſad Eternity, for which he hath made no proviſion, *Luk.* xii. 19, 20.

[a] *Teſtamentum ni perfectum fuerit Nullum eſt.* Gloſſ. ad Grat. de pœn. diſt. 3.

In eo qui teſtatur, ejus temporis quo Teſtamentum facit, integritas mentis exigitur. Dig. L. 28. Tit. 1. l. 2. Cod. Juſtin. L. 6. tit. 22.

Secondly,

Secondly, Another part of our duty is, that when we do diſpoſe of our Eſtate, we do it Impartially, and by the rules of Equity, not Diſinheriting any of thoſe whom God hath made our Heirs, without neceſſity force us thereunto; neither preferring one Child before another, unleſs ſome extraordinary acts of duty require it; not leaving our Wives unprovided for when we have conſumed or diſpoſed of their Fortunes: Neither deſigning to defraud our Creditors of their juſt demands; for if our laſt act be unjuſt, we leave a blot upon our Name here; and ſince we can never repent of this wickedneſs, we can expect nothing but a ſad Doom in that world whither we are going. *Laſtly*, We muſt make our Will with a chearful mind, and freely lay down whatever we have in our hands when God calls us: We muſt praiſe him that we had theſe things while we needed them, and now that we have no longer uſe for them, let us leave them (without repining) to thoſe that come after us: We muſt not look back to *Ægypt* now we are upon our march to *Canaan*; nor is there any thing in theſe worldly goods to deſerve it, they were vanity and vexation while we had them, and now we can have them no more; but if we part with them freely, we ſhall have a better Inheritance by far in exchange for them. And having once made a juſt diſtribution, lift up thy heart to Heaven, rejoycing thou haſt ſhaken off that clog that always hindred the aſcenſion of thy deſires towards Heaven. Oh how free is that happy Soul that needs never be concerned or vexed with theſe troubleſome Vanities any more! Let Heirs and Relations envy one another for theſe petty things, the dying Chriſtian counts them all but Droſs and Dung, having a nobler Purchaſe in his eye, and having taken leave of the World, he hath nothing to interrupt him in his purſuit thereof, and he begins to live the life of Angels already.

§. 4. *Ru-*

§. 4. *Rubric.* "The Minister should not omit earnestly to move such rich persons as are of ability to be "liberal to the Poor."] When we know how much of our Estate is in our own power to dispose of, we may then discern how far we are able to exercise the *second* part of Charity, *viz.* Alms-giving, a duty which we ought to have been doing all our lives long; but to make some Compensation for our manifold Omissions then, we must especially do it liberally now. It is not long before we shall be stript of all, and have nothing in our power to give, and therefore "while we have time and "power in our hand, let us be sure to give, *Gal.* vi. 20. *Prov.* iii. 27. for of all that ever we have in this world, nothing wil do good to our own persons but that which we bestow in Charity; that is lent to the Lord, and shall be repaid us in the next world, being a Treasure laid up "for our selves in Heaven, but all the rest we must leave behind us to others, neither knowing who shall enjoy them, nor what use shall be made of them. Hence our Saviour taxes the folly of us Christians, assuring us we are not so wise in our concerns as the Men of this World are, *Luk.* xvi. 9. They provide and lay up for themselves in a new Habitation, before their old Lease be expired; and ere they remove from one place, have made preparations in another: But we alas go out from this world, and though we have enough of the unrighteous Mammon beside us, that would (if disposed in Alms) procure us Friends and a kind reception in the next World, yet we give little or nothing thereof, but leave it all to those who scarce thank us for it. *Dionysius Carthusianus* tells us of a great Prince lying on his Death-Bed very Pensive, who was asked by his Fool what he ailed? "Alas (saith "the Prince) I am going away! The Ideot asked him "whither, and when he would return? He replied, Ne-"ver: However (saith the poor Man) I doubt not, but accor-

"according to your cuſtom, you have ſent your Harbin-
"gers and Proviſions before you. At which the Prince was extreamly ſurprized, *Dion. Carthuſ. de 4. Noviſſ.* And truly thoſe who give nothing at their departure hence, have great reaſon to ſuſpect a ſad Sentence hereafter, for "he ſhall have Judgment "without Mercy, who ſhewed no "Mercy [b]. The cruel rich Man that denyed a crumb of Bread to poor *Lazarus*, wanted a drop of water to cool his own tongue [c]. And it is moſt juſt he ſhould want pity in his own neceſſity, that hath no bowels to them who are in need. You are going now to that Tribunal, where (as the Judge hath foretold us) nothing ſhall be enquired after ſo much as what deeds of Charity we have done; the only reaſon which is there given for the Salvation of the Righteous, being their acts of mercy, and the wicked being Condemned for ſordid and cruel with-holding their hands, *Matth.* xxv. 42. *&c.* Wherefore when there are ſo many Hungry and Naked Members of Chriſt, ſo many Churches deſpoiled of ſufficient maintenance to uphold the Service of God, ſo many Orphans and Widows deſtitute of Relief; can you go out of this World, and not out of your abundance do ſomething to the ſupport of Religion, and the ſuccour of the Poor? I doubt not, but if Sathan diſcern you are averſe thereto, he, and thoſe his inſtruments, who like Vulturs wait for your fall, that they may prey on what you leave, will furniſh you with ſuch excuſes as theſe. *Firſt*, They object that Alms cannot purchaſe or merit Heaven. To this we reply; That though the crafty Romaniſts with deſign to enrich themſelves, have made their eaſie Proſelytes believe that Alms-deeds do by their own Vertue expiate ſins, and merit eternal life; yet we Pro-

[b] Jam. ii. 12. *Miſericordiam qui non præſtat alteri, tollit ſibi.* Chryſolog. Ser. 42.

[c] *Deſideravit guttam, qui non dedit micam.* Aug. de Ver. apoſt. Ser. 21.

Proteſtants muſt not under pretence of ſhunning their Errors, run into the vile neglect of a plain duty indiſpenſably bound upon us by Almighty God; this were to make a gain of Godlineſs, and to profeſs a Faith rather to ſave our Purſes than our Souls; it is evident from holy Scripture, that Gold and Sliver cannot buy Heaven, 1 *Pet.* i. 18. nor purchaſe the grace of God, *Act.* viii. 20. And "he relies on vain hopes (ſaith S. *Salvian*) who "therefore ſins in his life, that he may buy off the weight "of them at his death; and thinks to eſcape, not be-"cauſe he is good, but rich; as if God regarded Mens "purſes more than their lives, or would take Money in "exchange for Crimes, like corrupt Judges who exact "Mony, and make Merchandiſe of "Sins [d]. In like manner S. *Auguſtine*, "If thou giveſt all thy E-"ſtate, and doſt not forſake thy "Sins, thou wilt be twice deceived, loſing both thy "Money and thy Pardon alſo [e].

[d] Salvian. cont. Avar. lib. 1. p. 35.

[e] Auguſt. Hom. 2. de 50.

But it doth not follow, we need not give Alms, becauſe they cannot expiate Sin or merit Heaven, for then we might ſhake off all duties upon the ſame pretence: The joys of Heaven are ſo infinite, and do ſo far tranſcend all our performances, that Scripture and Proteſtants declare, that is only the free gift of God, *Rom.* vi. 23. yet it is a gift he will give to his Friends, and they are thoſe that keep his Commandements, *Joh.* xv. 14. and among them, this of Charity is the chief, 1 *Cor.* xiii. 13. Nor are Alms ſo much valued by Almighty God for themſelves, as becauſe they are ſo fair a Teſtimony of our Love to Jeſus, when for his ſake we will give away that which the world accounts ſo dear; and that Man who freely parts with theſe things for Pious and Charitable uſes, declares his heart is ſet on Heaven, and gives

the beſt evidence of his Repentance, when he turns that which was an occaſion of many of his Sins into an inſtrument of Vertue and Religion [f]. So that though Alms can do no good to thoſe who wilfully go on in ſin, as an Ancient Council defines [g]: Yet when they are grounded on Repentance, and flow from a contempt of the World and the Love of God, from Obedience to his Precepts and Faith in his Promiſes, from Compaſſion to the Miſerable, and a delight in doing good, they are very acceptable to God, and an excellent Foundation againſt the time to come, and ſhall have a Reward greater than their own worth can pretend to challenge. "We muſt not therefore offer "them with the Confidence of redeeming our Souls, but "in the manner of Supplication; not in diſcharge of "the whole Debt, but as deſirous to render a little where "we owe much, becauſe all that we have cannot pay the "price for our Sins, *Salvian. ut ſupr.* We Proteſtants have motives enough to give Alms, and need not the falſe Engines of pretended Merit to ſqueeze out an abuſed and miſtaken Charity from us; and upon our Principles there have been as much and great gifts given in this Nation, ſince the Reformation, as ever were extorted by thoſe devices in far more years preceding. Be not you therefore a pitiful follower of ſuch worthy Leaders, neither make the holy Faith of this Church an excuſe for your covetous mind: Give nobly and freely, and leave it to your gracious Maſter, who will accept it the more kindly, the more humbly you tender it, and will reward it certainly, not for your Merit, but his Mercy ſake. *Secondly*, They Object, You have Children, a Family, and Friends to provide for: But will not reaſon allow you

[f] Μετάνοια χωρὶς ἐλεημοσυνῆς νεκρά ἐστι καὶ ἀπρόσοδος. Chryſoſt. de pœnit. orat 2.

[g] *Quòd eleemoſynæ volenter peccata committentibus non proſunt.* Concil. Cabilon. c. 36. An. 813. Bin. T. 3. §. 2.

you to provide first for your self, or at least admit you to be a sharer with them when there is enough (if wisely ordered) for them and you also; if they have a competency and a virtuous Education, they are better provided for, than if they wallow in abundance, which doth but hinder their industry, and prove an occasion of their Luxury, and so consequently of the ruine of Soul, Body, and Estate together: Besides, the Charity of Parents entails a Blessing on their Children, which will abundantly compensate for the small diminution it seems to make, and the greatest plenty (without that blessing) will dwindle away into nothing in a little time: And those Children who have so little care of the welfare of your soul, or so little esteem of God's Blessing, as to hinder your Charity, do hardly deserve you should be unkind to your self for their sakes. Our Lord Jesus assures us, whatever we give in Charity, he accepts it as bestowed upon himself; and have we not as much reason to oblige our Saviour as our Earthly Relations? Why may not he at least expect one Childs part? Let such as deny him that, remember that saying, "He that loveth "Son or Daughter more than me, is not worthy of me, *Matth.* x. 37. But I may refer the Reader to S. *Salvian*, *contr. Avar. lib.* 3. & 4. who hath most rationally and eloquently confuted this Objection.

Thirdly, Some object they have but little to give: I Answer, if so, then God will accept a little, 2 *Cor.* viii. 12. *Tobit* iv. 8, 9. He was pleased with the Widows two Mites, because he estimated it rather by the givers affection, than the quantity of the gift [b]. "Even a Cup of cold wa- "ter, if we have no more, pre- "sented with a hearty Charity, "shall be rewarded in the next "world (as S. *Salvian* notes) though

[b] *Non de patrimonio sed de animo opus ejus examinans, considerans non quantum, sed de quanto dedisset.* Cypr. de op. & eleem. vide Porphyr. de abstin. l. 2. §. 15.

" it be of no price in this. If our Alms be but proportionable to our Eſtate, there is as much Charity in a ſmall gift from a poor Man, as in a larger from a rich. Conſider therefore what you can ſpare to Jeſus and his poor Members, which are left deſtitute on purpoſe to try and exerciſe your Charity; imagine Jeſus himſelf begs of you, and do it as to him [1]. Neither is it ſafe to defer or delay, for we may be taken from our Wealth, or that from us, and then we have no opportunity to ſhew Mercy. Begin in health, and ſtay not till you can keep it no longer; but if you have omitted to do acts of Piety and Charity then, you had need do the more now to compenſate for that Omiſſion; ſooner or later, more or leſs, all muſt do this duty, and they that give ſooneſt and moſt, are the moſt Prudent.

[1] *Quotieſcunque manum extendis, Chriſtum cogita.* Hier. Epiſt. 10.

§. 5. *Rubric.* " **Here ſhall the ſick Perſon be moved** " **to make a ſpecial Confeſſion of his ſins, if he feel his** " **Conſcience troubled with any weighty matter.**] We ſhould now proceed to the Conſolations, but only for fear that any ſecret ſin ſhould hinder the Sick from receiving the benefit of them, we firſt adviſe him to a ſpecial Confeſſion, if his Conſcience accuſe him for any great Tranſgreſſion; and this is no more than God requires by his holy Apoſtle S. *James*; for after the Order for the Sick man to ſend for the Elders of the Church to pray over him, and the promiſe of Recovery and Remiſſion, he adds, " Confeſs your faults one to another, " and pray one for another, that ye may be healed; the " effectual fervent Prayer of a Righteous man availeth much, *Jam.* v. 16. whence it appears to be our duty to confeſs our ſins, not only to God, but to Men alſo, eſpecially to the Elders of the Church mentioned in the former verſe, and meant here by the Title of [" **a Righteous man,**] a name properly given to the Miniſters of God, *Matth.* x. 41.

x. 41. *chap.* xxiii. 29. They were to confeſs to thoſe who Prayed over them, which was the Elders, *ver.* 14. who in thoſe days were indued with the miraculous gift of inſpired Prayer, called [Δέησις ἐνεργουμένη] "effectual "fervent Prayer; and though the Phraſe ["one to anc-"ther] may ſeem to allow us to confeſs to any, yet the uſe of thoſe words elſewhere, aſſure us they are to be limited according to the preceding matter; ſo "be ſub-"ject one to another, *Epheſ.* v. 21. is meant only of Inferiors to Superiors. And "uſe Hoſpitality one to a-"nother, 1 *Pet.* iv. 9. is meant only of the Rich to the Poor, even as here, "Confeſs one to another, is, the people to the Elders of the Church, for to them only Chriſt hath committed the power of binding and looſing, *Matth.* xviii. 18. *Joh.* xx. 23. and when a Man is "o-"vertaken with a fault, he that is Spiritual muſt reſtore him, *Gal.* vi. 1. And this was ſo received a Doctrine in the Primitive times, that the Confeſſion of ſins to a Prieſt, in caſe of a troubled Conſcience, was eſteemed an Apoſtolical inſtitution, and was a general practice, as might be proved by innumerable teſtimonies of Antiquity [k]. But even the Scriptures inform us, that the Penitent Jew was to confeſs his ſins to the Prieſt as well as to God, and the form then in uſe is ſtill extant [l] The Converts which S. *John* Baptized, confeſſed their Sins to him, *Matth.* iii. 6. and the *Epheſians* whom S. *Paul* Converted, "came "to him and confeſſed, and ſhew-"ed their Deeds, *Acts* xix. 18. Whence the Greek Fathers infer, that all faithful People ought thus to acknowledge their offences, that they may be reproved

[k] Origen. in Luc. hom. 17. Concil. Laodicen. Can. 2. Hiſtor. Trip. l. 9. c. 35. S. Hieron. ad Eccleſ. c. 10. Aug. de Ver. Dom. Ser. 8. Bern. Medit. cap. 9.

[l] Vid. Fagium in Levit. 5. & Num. v. 6, 7. item Druſ. in loc.

and amended [m]. The Romanists indeed have wretchedly abused this Primitive and profitable practice, enjoyning it at set times, and using it as an Artifice to gain Mony for Absolutions of course, and for commuting Penance, as also for a Pick-lock to open all Mens breasts, and a means to set up their Empire over the Consciences of their Proselytes; so that this excellent means of Repentance, is become the support and encouragement of Persevering Sinners: Yet we Protestants ought not to reject this holy Rite, but to reduce it to its Primitive institution; we wish therefore that our People, even in time of health (when their Conscience is troubled for some great sin, or their souls are assaulted with a violent Temptation) would come and make their case known to their spiritual Physician, to whom the Fathers elegantly compare the Priest in this case [n]. For if we blush to shew our wounds to them, we cannot expect they should cure that which they are not suffered to see: and if this were constantly practised in our health, we should not only be rarely assisted in order to the continual regulation of our lives; but when sickness and death comes, the holy Man would be better able to assist us, as being no stranger to the state of our souls, and we our selves should have less work to do when our last conflict comes: But if we have omitted this before, we have more need to send speedily for Gods Minister in our sickness, which is the special time in which S. *James* here enjoyns us to confess to the Elders of the Church; and of the benefit of this last Confession, the Thief upon the Cross was a great example, who confessing his offence,

[m] Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτοῦ ἁμαρτίας διὰ τοῦ ἑαυτὸν διαλέγχειν τοῦ ἔτι μὴ ποιεῖν τὰ αὐτά. Græc. ap. Grot. in loc.

[n] Gregor. Nyssen orat. de pœnit. in Append. Origen in Psal. 37. hom. 2.

offence, was accepted immediately, not only into Chriſts favour, but his Kingdom, *Luk.* xxiii. 41. And therefore this Confeſſion of the Sick was enjoyned, not only by foreign Councils, but by the Ancient Canons of our own Patriarchs [o], and the Conſtitutions of our own Nations of old [p]. Yea, *Dionyſ. Carthuſianus* affirms, "It is the cuſtom of all Chriſtians to "confeſs their ſins when they ſup-"poſe themſelves in danger of "Death [q]. So that this is ſo far from being a peculiar practice of the Roman Church, that it was always, and is now an Univerſal Rite, obſerved not only by the Engliſh Proteſtants, but by the reformed forreign Churches, as is often noted by their Hiſtorian [r]. And particularly, he remarks, that the famous *Brentius* before his Death, "making a pri-"vate Confeſſion of his ſins, re-"queſted and received Abſolution, "and was partaker of the holy Sacrament. But beſides theſe examples, we have ſpecial reaſon for the confeſſing of our ſins to the Prieſt now. *Firſt*, Becauſe our ſins uſually appear moſt terrible in the approaches of Death, and thoſe offences that we made light of in time of health, do now lie heavy upon us; and ſince no confeſſion is ſo acceptable as that which flows from true Contrition, doubtleſs we are in beſt temper to confeſs when the Rod and the Grace of God together have made us moſt ſenſible of our guilt and danger; and beſides, if we ſmother this grief, it may turn to a dangerous deſpair, whereas an ingenuous Confeſſion will

[o] Concil. Cabilon. c. 32. An. 813. Pœnitential. Theodori Cantuar. An. 690. ap. Gratian. de pœn. diſt. 1. c. ult.

[p] *Infirmi confiteri non tardent, ſed proſacerdote confiſtim mittant.* Syn. Exon. c. 5. An. 1287.

[q] Dionyſ. Carthuſ. de 4. Noviſſ. Art. 8.

[r] Melch. Adam. vit. Brentij, p. 453. Jacob. Andreæ, p. 567. Heerbrandi, p. 678.

eaſe our minds, and invite our Compaſſionate Spiritual Phyſician to adminiſter proper comforts to us. *Secondly*, We muſt confeſs our Sins now, becauſe we have moſt need of the Prayers and directions of the holy Man at this time; we have but little time to ſue out our Pardon, and therefore ought to engage all the aſſiſtance we can to joyn with us, eſpecially he that is the Servant of God, and the Friend of Heaven, to whom God hath committed the care of our ſouls, and the power of Abſolving in his Name, and by his Rules. S. *Ambroſe* thinks that S. *John* allows none but a Prieſt to intercede in ſo great a caſe as this [f], and the Prieſt cannot pray ſo properly, nor ſo earneſtly, unleſs he underſtand the particular grief: Wherefore to engage his Prayers, and obtain his Counſel, let us deal impartially with him now; it may be we think our guilt leſs than it is, and by this miſtake become ſecure, and loſe the only moment allowed for our Repentance: Surely therefore it concerns us to know our ſtate now, while we may rectifie that which is amiſs, and prevent Gods dreadful Judgment, of which we ſhould ſtand in ſo much dread, as not to dare to truſt our own too favourable opinion of our ſelves, but unboſome our ſelves to him whom God hath appointed to aid us in this weighty matter. *Laſtly*, Men ought to confeſs their Sins in ſickneſs, to give ſufficient evidence of their Repentance. A Sick man cannot atteſt his ſincerity by ſo many proofs as one in health may do. He cannot faſt, nor ſubmit to rigorous Mortifications, he cannot reſiſt a Temptation in its full ſtrength, nor declare he reſiſted the Evil out

[f] *Populo ſatis eſt ſi pro levioribus delictis Deum precetur, graviorum veniam juſtorum orationibus reſervandam putet.* Ambroſ. de pœn. l. 1. c. 9.

of

of direct choice, since he hath now scarce either inclinations or power to sin remaining: Wherefore the best, and almost the only means he hath to testifie his unfeigned Repentance, is to be willing to offer himself to the shame of discovery, which is an excellent sign he will amend if ever he regain his health [s], because he shuns not reproof, neither seeks concealment; this manifests he is convinced of his fault, and sorry for it, that he extreamly detests it, and resolves never to commit it more, since he hath unveiled that accursed Privacy wherein it seemed to be securely acted before: Nor will a true Penitent be hindred from this free Confession by that little shame that attends it, since he knows he hath deserved shame, and desires by his ingenuous blushes before a pious and compassionate Friend, to prevent being shamed before Men and Angels at the last day.

[s] Τὸ Ἁμαρτάνουσα παῤῥησίαν τοῖς ἐλέγχουσι, καὶ τὸ πάθος λέγειν — καὶ μὴ χαίρειν λανθάνουσα — σ φαῦλον ἂν εἴη σωτηρίας σημεῖον. Plutar. de profect.

PART I.

PARTITION IV.

Of the Conſolations.

SECTION I.

Of the Abſolution.

§. 1. THE laſt part of the Office is Conſolatory, and this is as neceſſary as any of the former, for them who have the terrors of death before them, a ſick body about them, and a ſorrowful ſpirit within them. "To the Afflicted pity ſhould be ſhown, *Job* vi. 15. and "Mercy is ſeaſonable in time of Affliction, "on, as Clouds and Rain in the time of drought, *Eccluſ.* xxxv. 20. Man muſt not deny this Charity, ſince "God "will have mercy on his Afflicted, *Iſa.* xlix. 13. "He "will not break a bruiſed Reed, nor quench the ſmoaking "Flax, *Iſa.* xlii. 2. which S. *Hieron* applies to dejected Penitents [a]. We muſt imitate the Divine compaſſion, and beware that our ſeverity diſcourage not thoſe whom he

[a] Hieron. Com. in Matth. xii.

he would ſave. We have hitherto applied Cauſticks by ſhewing them the ſtrict rules of Repentance, and now 'tis time to adminiſter ſuch ſacred Cordials as may enable them to go through the whole method of Reſtoration; we only wounded them in order to a cure †, and now we muſt pour in our holy Oyls and Balſams. And *firſt* we begin with Abſolution, which ſeems to be poſitively enjoyned by S. *James* to be given to the ſick Penitent by the Prieſt that comes to pray over him; for the Apoſtle adds "And "if he have committed Sins, Remiſſion or Abſolution "ſhall be given to him, *Jam.* v. 15. which is the right Tranſlation of the impersonal Verb uſed in the Original, and the practice of the Primitive Church (the beſt of Commentaries) confirms this Expoſition, they being always wont to grant Abſolution to all ſorts of Penitents lying in danger of death. *Euſebius* records a decree of the famous *Dionyſius*, Biſhop of *Alexandria*, "That dying perſons, who deſired it, "and had requeſted it before, ſhould "be Abſolved, that they might go "out of this life with good hope ‖; The like Canon was made in the Weſtern Church about the ſame time, "That ſuch whoſe life drew "to an end, ſo that their caſe admitted of no delay, if they repent "and deteſt their evil deeds, ſhewing the ſigns of true Contrition by Tears, Sighs, "and Lamentations (when little hope of recovery "remains) let them be relieved with care and caution

† *Medicus—dolorem ingerit, ſed ut perducat ad ſanitatem; moleſtus eſt, ſed niſi eſſet utilis, non eſſet.* Aug. de Temp. Ser. 74.

x Græc. ἀφεθήσεται αὐτῷ. vid. Hammond Annot. Jam. v. [g.]

‖ Τὺς ἀπαλλαττομένους τοῦ βίου, εἰ δεηθεῖεν, καὶ μάλιστα εἰ καὶ πρότερον ἠξιωκότες τύχοιεν, ἀφίεσθαι, ἵνα ἐλπίδος ἀπαλλάττωνται. Euſeb. hiſt. Eccleſ. l. 6. c. 34. An. Chriſti 250.

tion [z]. *Synesius* also solemnly professeth he would by no means have any one dye without Absolution [a]. And *Petavius* there notes, that where they were not admitted to the holy Sacrament, yet they denyed not the comfort of Absolution to Penitents in their Sickness. I grant this Discipline did chiefly respect such as were Excommunicated by the Church; but as S. *Cyprian* speaks, "What profits it not to be cast out of the assembly of the "Pious? the casting out is one step towards the recovery, "the greatest evil is to deserve to be Excommunicated, *Cypr. de dupl. martyr.* Although the sins be so secret, or the discipline so remiss, that no publick Sentence passes on the Offender, yet every grievous Sinner hath deserved to be censured, and is condemned by his own Conscience, and under the displeasure of Almighty God; and therefore such stand in need also of Absolution; yea, if they bewail their sins and heartily desire it, 'twere cruelty to deny them; if we have any Balm in *Gilead*, any power to Absolve, now we must use it, for S. *Pauls* reason, "Lest such an one be swallowed up of "overmuch sorrow, 2 *Cor.* ii. 7. The Montanists & the Novatian Hereticks of old (like our modern Separatists) would Absolve none [b] but the *Donatists* [c]; and *Audiani* [d] (like those of *Rome*) assumed to themselves an absolute power, while the Church of *England* (as the Primitive Catholic Church was wont) goes a middle way, and neither Absolves any absolutely by her own power, nor yet denies to Absolve in Christ's Name, those who are

[z] Epist. Cleri Roman. ad Cypri. inter Opera ejus. Ep. 31.

[a] Μηδεὶς γὰρ ἀποθάνοι δεδεμένος ἐμοί. Synes. ad Theoph. Ep. 67.

[b] Hieron. Epist. 54. in Montan. Ambros. de pœn. l. 1. c. 2. Socrat. hist. l. 2. c. 7.

[c] Aug. Hom. 23. c. 7. Optat. Milevit. in Donat. l. 5.

[d] Theodoret. hær. fab. l. 4.

are truly Penitent, and desire it: And doubtless, if Men were not prejudiced by evil Principles, our sick and dying persons might have as much comfort by this excellent part of the Office, as the Christians of old found in it [e]; and if they rightly knew the benefit thereof, and duly prepared for it, nothing could better fit them for a chearful passage out of this World: To which that it may minister, we will now proceed to discourse upon the form which is provided for this occasion.

[e] Euseb. Eccles. hist. lib. 6. cap. 34. Vid.

§. 2. **Our Lord Jesus Christ, who hath left power to his Church to absolve all Sinners who truly repent and believe in him, forgive thee thine offences: And by his Authority committed to me, I Absolve thee from all thy sins, In the Name of the Father, & of the Son, and of the Holy Ghost, Amen.**] This is the most express form of Absolution which this Church doth any where use, and there is great occasion for it, since the Penitent hath now done all that he can to satisfie the Priest of the sincerity of his Repentance, & to fit himself for his Heavenly Fathers Pardon; & being to conflict with the pains of death (if the holy Man judge him prepared for so positive an Absolution) it will wonderfully support him in his last Agony, if he antedate his Comfort [f], by exercising that power which God hath given him. The form it self is very ancient, consisting now as it did of old, of two parts, the first Deprecative, the second Indicative; the one intreating for Pardon, the other dispensing it [g]. *First*, in the Deprecatory part we com-

[f] *Qui claves regni cœlorum habentes, quodammodo ante judicij diem judicant.* Hieron. Ep. 1. ad Heliodor.

[g] *In forma Absolutionis præmittitur Oratio per modum deprecativum, & subjungitur absolutio per modum indicativum: Deprecatio gratiam impetrat, absolutio gratiam supponit.* Alex. Hales Sum. p. 4. qu. 21. Mem. 1.

commemorate the Author of this power [our Lord Jesus Christ] who by his death purchased Remission of Sins for all Man-kind, and therefore he alone is the Judge of all men, having the supream power in himself originally to save or to condemn. 2*ly*. The Persons to whom he hath Delegated this power, *viz*. The Ministers of his Church, *Matth*. xviii. 18. *Joh*. xx. 23. to these he hath committed the Ministry of Reconciliation, 2 *Cor*. v. 18. They are first to bring Sinners to submit to Jesus, and when they do so, they have power to reconcile them. Whoever is rightfully indued with plenary Authority to forgive, as Jesus is, may exercise this Power by himself, or by his chosen Deputies, as the Christian Bishops and Priests in all Ages have been reputed; they therefore act in his Name, and exercise the Power which he gave them, when they do Absolve unfeigned Penitents; and they can Absolve no other as appears, 3*dly*. By the Limitation as to those who are subjects fit and capable of the benefit of this Power, *viz*. (all Sinners who truly repent and believe.) We being Servants, must use our derived Power, not according to our own will, but his, from whom we receive it; God will not forgive any without Faith and Repentance, and we must not pretend to be greater than he[1]; we must see good signs of Repentance & Faith, otherwise we have no commission to grant this Absolution, nor will the sick Man have any benefit by it if we do. 4*thly*. Here is the Petition it self, *viz*. that Jesus will [forgive him his offences] that is, by confirming in Heaven what we do on Earth, that He who is our Lord will forgive by our Ministry, for

[h] John v. 22. *Solius hoc munus (ſt Chriſti, qui tollit peccatum Mundi*. Ambroſ. ad Stud. ep. 76. ita Clem. Al. pædag, l. 1. c. 8.

[1] Ἡ ἐξουσία τῦ ἀφιέναι ὐκ ἀπολύπες δέδοται, ἀλλ' ἐν ὑπακοῇ τῦ μετανοεῖν[ς]. Basil. reg. brev. q. 15. *Homo Deo eſſe non poteſt major*. Cypr. de lapſ. §. 7.

we

we presume not to exercise our Power, till we have first begged of him to shew mercy, who only fully and finally can forgive.

Secondly, We proceed upon these Premises to the Indicative part of the Absolution, as we may very justly do; for if Christ have this power, and have committed it to us, when we have Petitioned of him to grant a Pardon, we may safely dispense it; yet that we may in no wise encroach upon our great Masters Prerogative, we do here again declare, with S. *Paul*, we do it "in the "Person of Christ, 2*Cor.*ii. 10. that so he, not we may have the praise for it [k]. Jesus gave this power to his Apostles, and they to their Successors, who communicated it to us by Prayers and Imposition of hands at our Ordination, saying, "Re-"ceive the Holy Ghost——whose sins ye remit, they "are remitted, &c [l]. And now when we see good evidence that the sick Man is prepared to receive this grace, and know he needs it exceedingly, and will be wonderfully supported by it, we give it him in Gods Name, and He ought to look on us but as the Instruments to convey the Pardon which Jesus gives; so the Church of *England* taught our Fore-fathers to believe, "which words being spoken by the Priest on "Earth, he ought to believe they shall be ratified in Hea-"ven, and that he is already free-"ly pardoned, for the Merit of "Christs Passion [m]. The Absolution is only Ministerially conveyed by the Priest, but the Father, Son, and Holy Ghost, in whose Name it is pronounced, do joyn in the Confirmation thereof. Wherefore let the sick Man value it highly

[k] Οὐ γὰρ ὁ διακονούμενος τοῖς ἁγαθοῖς, ἀλλ' ὁ παρέχων αὐτὰ καὶ δίδους, οὗτός ἐστιν ὁ ἀφιεὶς. Chryf. in 1 Cor. iii. hom. 8.

[l] Office of Ordination.

[m] The Institution of a Christian Man. Printed, *Lond.* 1544.

highly, receive it with reverence, and hope for the bleſſed effect thereof: And let not the Prieſt raſhly caſt this Pearl before Swine, nor preſume to Abſolve thoſe whom he doth not believe to be truly Penitent; for in ſo doing, he abuſes the Power which God gave him [n], exceeds the bounds of his Commiſſion, and dangerouſly deceives the Man whom he ſo unduly Abſolves; the Obdurate muſt not have it, leſt they preſume, and the Contrite muſt not want it, leſt they deſpair; let it be prudently diſpenſed, and then there will be gained abundant ſatisfaction both to the Giver and Receiver, *Amen.*

[n] Gregor. in Evangel. Hom. 26. Concil. Aquiſgran. cap. 37.

SECTION II.

Of the Prayer after the Abſolution.

§. 1. THE Church hath been exceeding tender of the Honour & the Rights of God in this matter, and for a further acknowledgment, that the Original Power of Abſolving reſides ſolely in him, the Prieſt is here taught to Petition his great Maſter to confirm the Sentence he hath paſſed, according to the directions of two great Apoſtles, who preſcribe Prayer as the means to procure the Abſolution of a Penitent, *Jam.* v. 15. 1 Ep. *Joh.* v. 16. as alſo the Ancients do always teach that the Prieſt obtains Remiſſion by his Prayers [o]. And the Greek Office hath no other form of Abſolution, but only by way of Supplication [p], which ſeems to be the propereſt way of proceeding, conſidering we are but Servants, whoſe actings had need be ratified by the glorious King of Heaven, or elſe they are vain and inſignificant. Wherefore there is ſuch a Prayer as this, anciently found in the Weſtern Service on this occaſion [q], and another to the ſame effect in the Eaſtern Liturgy [r]. But this form of ours not

[o] *Iſti rogant, Divinitas donat.* Ambroſ. de Sp. S. l. 3. c. 19. Vid. Chryſoſt. de Sacerdot. l. 3. Tom. 6. Aug. Tract. in Johan. c. 58. *Reatus——Sacerdotali ſupplicatione ſolvatur.* *Leo* Ep. 91. Ἄφεσις ἁμαρτιῶν τοῖς μετανοοῦσι διὰ τῆς ἐμῆς ταπεινώσεως δίδοται. Cabaſil. exp. Liturg. c. 29.

[p] Eucholog. pag. 423, 424.

[q] Manual. Sariſb. fol. 73.

[r] Eucholog. pag. 418.

not only begs the Confirmation of the preceding Absolution, but hath joyned many other pertinent requests thereto; consisting of three parts: *First*, The Introduction, describing him we pray unto, 1. By his Attributes, 2. By his acts of Mercy. *Secondly*, The Petitions themselves, being in number seven: 1. For Pity, 2. For Internal Sanctification, 3. For External continuance in the Communion of Saints, 4. For the acceptance of his Contrition, 5. For the mitigation of his pain, 6. For the Remission of his sins, 7. For his Eternal Salvation. *Thirdly*, The Conclusion, being the ground on which all these are asked, *viz.* Through the Merits of Jesus Christ: of all which we will now Treat.

§. 2. **O most merciful God, who according to thy multitude of thy mercies dost so put away the Sins of those who truly Repent, that thou remembrest them no more; open the Eye of thy mercy upon this thy Servant, who most earnestly desireth pardon and forgiveness.**] The Introduction to this Prayer, is an excellent description of the merciful Nature, and gracious dealings of God towards such as earnestly desire pardon and forgiveness: He is that most merciful God in whom there are multitudes of mercies, *Psal.* li. 1. and lxix. 13. *Nehem.* xiii. 22. more in number, and larger in dimensions than our sins can be; He hath pardoned the greatest Sinners upon their Repentance, and promised in the New Covenant so to forgive our Iniquities, as never to remember them more, *Jerem.* xxxi. 34. Now what can be more seasonable to quicken the hope and revive the Faith of our poor doubting Penitent than this? his great fear, is left after this gracious Absolution in this world, God should call him to a new account in the next; but hereby it appears that our Heavenly Father hath no reserves in his acts of Remission, but blots out the Transgressions

greſſions he pardons, *Iſa.* xliii. 25. *Mic.* vii. 18, 19. and receives a returning Sinner into as great favour as if he had never done amiſs; the penitent Prodigal was upbraided with nothing, but embraced as lovingly, and treated as kindly as one that had never diſobliged. Wherefore let not thy doubts and jealouſies throw a veil over thoſe infinite mercies which ſhould refreſh and comfort thee in this thy weak eſtate; thou haſt remembred thy ſins, and he will forget them; thou haſt declared thy Sorrow and Contrition for them, and he will look upon thee with abundant pity; it is not poſſible for ſuch a God to deſpiſe the ſighs and tears, to ſlight the deſires and importunity of one that ſo paſſionately begs for mercy.

§. 3. **Renew in him, loving Father, whatſoever hath been decayed by the fraud and malice of the Devil, or by his own carnal will and frailneſs.**] The lovely proſpect of the Divine Mercies in the former period, do encourage us to riſe a little higher in our Requeſts for him, and not only to ask for pity to relieve his fears, but alſo for grace to reſtore him to a ſtate of Holineſs again; for ſince our ſin not only makes us guilty, but alſo indiſpoſed, a bare Pardon will not ſuffice us. We find that by often committing ſin, our inclinations are tainted, and our deſires biaſſed towards evil, our Faith is weakened, our hearts hardened, our devotion quenched, and our love to God is cooled; ſo that Sin makes many breaches and decays in our ſouls [r], cauſing us to ſtand in great need to be renewed by his Spirit in our minds [s]. Our diſpoſitions muſt be altered, our graces renewed, our manners changed, we muſt have a new heart, and another frame of ſpirit before we can be fit for the New Jeruſalem,

[r] Rom. xii. 2. ἥμαρτες; ἐπαλαίωσές σε τῷ ψυχῷ ἀναχαινίσθητι πάλιν. Theophylac. in loc.

[s] Epheſ. iv. 22, 23. ubi vide Theophylac. &c.

ruſalem, to which we deſire to go; the glories of that bleſſed place are no other than the higheſt improvements of grace, and a Man muſt carry a virtuous mind thither, or he can never be happy there; for which cauſe (ſome think) our Saviour calls the ſtate of bliſs, παλιγγενεσία, "The Regeneration, *Matth.* xix. 22. and have we not great reaſon then to beg that God may change and renew us ſpeedily by his grace, ſince what is not renewed and rectified before we go hence, can never be repaired hereafter; wherefore, "when our outward Man decayeth "(as S. *Paul* notes) then it is time for our inward Man "to be renewed day by day, 1 *Cor.* iv. 16. Let a carnal Wretch, who looks no higher than this life, deſire God to repair the decays that ſickneſs hath made in his body: We that long for eternal happineſs are far more deſirous that he ſhould renew the decays of our graces, and repair the miſchief that ſin hath done in our ſouls. It is *Rabbi David Kimchi* his note upon that of the Pſalmiſt, "Heal "my ſoul, *Pſal.* xli. 4. "He doth not ſay heal my bo-"dy, becauſe ſin was the cauſe of his diſtemper; but "heal my ſoul, for when God heals that — by the re-"moving of ſin, the body frequently is reſtored alſo. It may be when God ſees us chiefly ſolicitous for our ſouls health, he may ſuperadde the outward mercy, *Matth.* vi. 33. if not, the renewing of our minds will fit us for a glorious immortality, which is infinitely more deſirable than the moſt proſperous ſtate in this miſerable and uncertain World.

§. 4. **Preſerve and continue this ſick Member in the Unity of the Church, conſider his Contrition, accept his Tears, aſſwage his Pain, as ſhall ſeem to thee moſt expedient for him.**] It is certain that the Perſon we pray for, is one of the Members of the Viſible Church, for if he were under the ſentence of Excommunication, we ought not to Viſit him while living, nor to give him the

rites of Christian Burial at his death, as appears by the Ancient Canons, and by *Synesius* his form still extant [u]. And however light some make of the Church censures in these licentious days, S. *Paul* accounted it a delivering such an one to Sathan †; and *Tertullian* calls it "a Divine censure, "and sad forerunner of their final "Condemnation [x]. Yea, S. *Cyprian* positively affirms, there is no Salvation for those who for their Crimes or Obstinacy are cast out of the Church [y]. Those therefore that are in this Estate, must speedily submit and make their Peace, otherwise they run infinite hazard of being excluded from the Communion of Saints above also, and no considering Man would dye in this Estate for a thousand worlds. But our languishing Penitent is a Member of the visible Church already, and only needs our Prayers to God to preserve him so. He hath Sinned, and by this bodily weakness (inflicted to correct him for the same) is disabled at present from coming into the Assembly of the Faithful, but he hath not forsaken the Faith nor the Unity of the Church; being though a weak Member, yet united to Christs mystical Body still, and if ever God restore him to health again, he will immediately go to his House and praise him there [z]. For which cause the Ancients prayed for the sick Mans Recovery in this man-

[u] Μήτε ζῶντας αὐτοὺς προσεροῦσι, μήτε τελευτήσαντας συμπροσπέμπουσιν. Synes. Ep. 58. de Andronico & sociis.

† 1 Cor. v. 5. 1 Tim. i. 20.

[x] *Divina censura—summúmque futuri judicii præjudicium est.* Tert. Apol. c. 39.

[y] *Spirituali gladio superbi & contumaces necantur, dum de Ecclesia ejiciuntur----neque enim Vivere foris possit, cùm Domus Dei una sit, & Nemini salus esse nisi in Ecclesiâ possit.* Cypr. ad Pomp. Ep. 62.

[z] Isa. xxxviii. 22. Joh. v. 14. σῶον καὶ ὁλόκληρον χάρισαι αὐτὸν τῇ ἐκκλησίᾳ σου. Euchol. pag. 420. *Sacrisque altaribus restitutus, rursus divino famulatu mancipetur.* Manual. Sarisb. fol. 73.

manner, "That he might be restored to Communicate "in the Divine Offices. His affections carry him thither now, when his weakness keeps him thence: For such an one we may pray with much comfort; one that is not obstinate and contumacious in his offences, but confesses them humbly, and bewails them exceedingly, having a broken heart for them, which God will not despise, *Psal.* li. 17. We hope when he beholds his sorrow and his tears, *Psal.* lvi. 8. he will restore him to favour again. The Penitents in the ancient Church were wont to stand at the Church-door cloathed with Sackcloath, and covered with Ashes, weeping and craving Absolution, that they might be readmitted into the Society of Gods People, and restored to the Divine favour again [a]. An emblem whereof we have in our Penitent sick Man, whose grief for his offences, will move God and Man to have compassion on him, and procure him an Absolution both in Heaven and Earth: And then when sin, the cause of all these Evils, is removed, it may please the Lord "to assuage his pain also, if he see it is expedient, and when it is convenient, he will take off the outward smart also; when it hath brought him to see his sins, and to resolutions of amendment, he can easily take it away: And yet the Salvation of the soul is so infinitely more desirable than the ease of the body, that we beg that absolutely, but this only conditionally; if God sees it good, and if it may stand with his Eternal interest, then we pray for Health, but not otherwise.

[a] Tertul. de pœnit. c. 9. Lib. de pudicit. c. 13. Euseb. hist. l. 5. c. 28. Basilii Can. 56, 57, &c.

§. 5. **And for as much as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, take him un-**

to thy favour, through the merits of thy moſt dearly beloved Son Jeſus Chriſt our Lord. Amen.] Had the ſick Man truſted in his own Innocence, he had never ſent ſo early for Gods Miniſter, nor confeſſed his ſins ſo freely; he had not lamented his faults ſo heartily, nor begged the Abſolution and Prayers of the Church ſo earneſtly. Theſe are the means which God hath appointed for the obtaining of his mercy, and the method which they take, who are convinced of their ſinfulneſs, and only truſt in the Divine Compaſſion for deliverance: And ſince God hath promiſed to ſave thoſe that truſt in him, *Pſal.* xxxvii. 40. we beſeech him on this ground, "not to impute our Penitents ſins unto him, that is, not to puniſh him for them [b]. He hath acknowledged he is not free from ſin, and indeed no Man can pretend to that felicity; and therefore the only Bleſſedneſs we are capable of, is (not to have no ſins, but) not to have them imputed to us, as S. *Bern.* notes [c], *Pſal.* xxxii. 2. and Woe unto the beſt of Men, if God ſhould deal with them according to their ſins, or reward them after their iniquities; let this Mans ſins, O Lord, not be laid to his charge, but let them be taken away by him, on whom thou haſt laid the Iniquity of us all. The next requeſt is, "that God would ſtrengthen him with "his Holy Spirit, which is S. *Pauls* prayer, *Epheſ.* iii. 16. and is never more proper than when it is uſed for thoſe who have a ſad heart and a weak body, both to labour under, and ſtruggle with; if ever we need the Spirits help, it is to bear us up under theſe Infirmities, *Rom.* viii. 26. to be a Comforter and Aſſiſtant to us in this our laſt conflict; our own ſtrength begins to fail, and now we ſtand in more need of the ſtrengthening grace of God than

[b] Pſal. xxxii. 1, 2. *Quod non imputatur non punietur.* Hieron. in loc.

[c] *O ſolus verè beatus cui non imputavit Deus peccatum, nam qui non habuerit peccatum nemo.* Bern. in Cant. Ser. 23.

than ever we did before, that so we may hold out to the last, and bear up couragiously under these pressures, till we see what issue it will please our Heavenly Father to give unto them. Lastly, As to the final event of this Sickness, if all our former Petitions be granted, we need not be much solicitous whether it be by Life or Death; wherefore we conclude in a most submissive manner, not prescribing to the Divine Providence when nor how his Life shall have a period; but leaving the time and circumstances to his Wisdom, we only pray "that whensoever God calls him, he may dye in his favour and be "eternally happy: And truly if we could live a thousand years, what other, what better period could we wish than this, to dye in Gods love, no matter how soon we go, or how long we stay, if this be the happy end. When that devout Bishop in S. *Augustine* had prepared himself to dye, and perceived his Friends importunate for his longer stay on Earth, he said to them, "If I might live "here always, you said something "to the purpose; but since I must "die some time, why not now [d]? Our life must have an end, and this is the only happy end it can receive; He that dies thus, dies not too soon, if he be but in the blossom of youth; for those that struggle and toil all the day, can obtain no more. S. *Agnes* was Martyred at thirteen, S. *Katherine* at eighteen years of Age, and both received their Crowns: We read of an holy Man that was found dead suddenly in his Study, and his Friends being in great trouble on that occasion, observed his finger upon his Bible, pointing to that of the wise Man, "But though the "Righteous be prevented with "death, yet shall he be in rest, *Wisdom* iv. 7. [e]. And *Drusius* had

[d] *Si nunquam benè, si aliquando, quare non modò?* Possidon. Vit. Aug. cap. 27.

[e] Holkot. Lect. 38.

a Triumph decreed him, though he had not finished the War, because the Emperor recalled him [t]. The sum is, that we be not too importunate for longer Life, being only concerned to die well, and let us leave the time to God's choosing, either by this or any other Sickness; whensoever it be, the good Lord grant we may dye in his favour, and then our death will be the beginning of an everlasting Life. *Amen.*

[t] *Bellumque quia conficere prohibitus erat pro confecto acciperetur.* Tacit. An. l. 2.

The Paraphrase of this Prayer.

O] Lord, who art in thy own Nature a [most merciful God] and [who according to the multitude of thy mercies] far surpassing the number of our sins [dost so] freely and fully [put away] and Pardon all [the sins of them that truly Repent] as we hope this poor Penitent hath done [that thou remembrest them no more] but art reconciled to them intirely again; [open thy Eye of mercy] and with much pity look [upon this thy Servant, who] confessing and bewailing his offences [most earnestly desires pardon and forgiveness] at thy hand, to confirm that Absolution which we have given him in thy Name. And because Iniquity not only leaves a guilt, but many evil dispositions behind it; [Renew in him] by thy holy Spirit [most loving Father] we intreat thee [whatsoever] grace or virtuous habit [hath been decayed] lost, or any ways impaired [by the fraud and malice of the Devil,] tempting him to evil, [or by his own carnal will and frailness] inticing him to consent thereto. He is yet among the number of the Faithful, [preserve and continue] therefore, O Lord, [this sick Member] of Jesus Christ

Christ [in the Unity] & Communion [of the Church,] that he may partake of the priviledges enjoyed by thy Saints, and in thy due time be enabled to praise thee in thy House with them: O [consider his Contrition] for he is exceeding penitent, [accept his Tears] and be merciful to his Soul however; and then [asswage his pain,] and abate his Sickness also; although that being a temporal mercy, we refer to thy Wisdom to order it [as shall seem to thee most expedient for him,] and best conducing to his Eternal good: [And for as much as] he hath declared by these addresses, that [he putteth his full trust] in nothing but [only in thy mercy] Lord do thou forgive him, and [impute not unto him his former sins] which he hath repented of, and we have Absolved him from; [but strengthen him with thy blessed Spirit,] that he may cheerfully undergoe whatever outward Correction thou layest on him, [and when thou] who sentest him into this World [art pleased to take him hence] either by this or any other Sickness, we shall not murmur at thy appointment, but only beg whenever it is, that thou wilt [take him unto] thy self, and let him dye in [thy favour,] and then he shall live in everlasting happiness: All which we pray thee to grant [through the merits] and intercession [of thy most dearly beloved Son] who dyed for us, even [Jesus Christ our Lord] and only Saviour [Amen.] So be it.

SECTI-

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SECTI-

SECTION III.

Of the Lxxi. *Pſalm.*

§. 1. THE Book of Pſalms is a Copious Treaſury of Divine Comforts for perſons in all ſorts of diſtreſs, nor is there any part of Scripture ſo proper to be read by thoſe in the ſtate of Sickneſs. *Poſſidonius* relates that S. *Auguſtine* lying on his Death-bed, cauſed the Penitential Pſalms to be writ out fair, and placed on the Wall before his eyes, that he might continually read and meditate upon them, *Vit. Auguſtin. cap.* 30. And for this preſent Pſalm which the Church hath choſen for this place, it is rarely fitted to the preſent occaſion, and therefore it is preſcribed not only in the Offices of the Weſtern Church [f], but in thoſe of the Eaſtern alſo [g], ſo that the whole Chriſtian world agrees in the choice thereof. It is noted alſo that the learned and devout German Doctor *Toſſanus* in his laſt Sickneſs had two Verſes of this preſent Pſalm frequently in his mouth, *viz.* ver. 15, 16. "Thou, O God, haſt taught me from my "youth up, *&c.* And S. *Hierom* ſaith this Pſalm is a Prophetick Prayer drawn up for our Saviour in the ſtate of his Humiliation, and applies it all along as ſpoken by Chriſt when he was dying on

[f] Manual. Sarisbur. fol. 73. b.

[g] Ἐπί σοι κύριε ἤλπισα, &c. Eucholog. pag. 419.

[h] Melch. Adam. *vitâ* Toſſani, pag. 719.

on the Cross[1]: Wherefore the Sick man being conformed to his great Master, and called to follow him into the Vally of the shadow of Death, the same Psalm must needs be proper for him also, as the whole contexture of it will more fully declare. We have only taken the first seventeen Verses thereof, omitting the latter part from *ver.* 18. to the end, because it supposes the afflicted Person already delivered and restored to a prosperous estate, which is not so suteable to the case of a languishing Man. The part we use contains Supplications for mercy and deliverance, frequently repeated, and variously pressed from all sorts of Arguments. These Supplications are 1. laid down, *ver.* 1, 2. and 2dly. pressed from the promises and works of God, *ver.* 2 --- 6. The Supplications are again renewed, *ver.* 7, 8. and pressed 1st. From the malice of his Enemies, *ver.* 9, 10, 11. 2dly. From the temper of the party suffering, his patience, *ver.* 12. his gratitude, *ver.* 13. his faith, *ver.* 14. 3dly. From Gods former dealings toward him, *ver.* 15. Concluding finally with a Prayer for the continuance of Gods mercy, *ver.* 16. and an act of praise, *ver.* 17. But as is usual in all pieces of rapturous Devotion, the parts are often intermingled, so that the whole is a rare variety of Prayers, profession of Faith, commemoration of former favours and Thanksgiving; and all together is of excellent use to express the sick Mans desires, exercise his Faith, enflame his Love, uphold his Patience, and revive his Hope, which (for brevity sake) we will manifest only in this full Paraphrase following.

[1] *Iste Psalmus vocem continet Prophetæ de illâ Redemptoris humilitate corporeâ*, &c. Hieron. Com. in Psal. 70.

The

The Paraphraſe of Pſalm Lxxi.

Ver. 1. My conſtant Applications to the Throne of Grace in all my troubles, do declare that [**in thee, O Lord**] alone [**have I put my truſt**] for ſuccour and deliverance, and not in any Creature: O [**let me never**] be diſappointed of my hope, nor fail of thy gracious aid, leſt I [**be put to Confuſion**] When Satan upbraids me with thy deſerting of me, leave me not to his ſcorn, [**but rid me**] out of this Calamity; [**and deliver me**] from this danger, though not for any merit of mine, yet [in] and for thy own ſake, and becauſe of [**thy Righteouſneſs** [k],] in regard thou haſt promiſed to help thoſe that call upon thee, and truſt in thee, in their Affliction. O my great Phyſician, I lye languiſhing on my ſick Sed, ſcarce able to ſpeak, ſtoop down and [**incline thine Ear**] to my whiſpers [l], [**and ſave me**] from Death if it be thy pleaſure, however from Damnation.

[k] *In tuâ juſtitiâ, non in meâ.* Aug. in loc.

[l] *Tanquam æger proſtratus medico ſtanti--- loquitur, Inclina ad me aurem tuam.* Idem ib.

Ver. 2. This Earth affords no ſhelter againſt Diſeaſes and Mortality; [**Be thou**] therefore, O God, [**my ſtrong hold**] and impregnable fortreſs [**whereunto I may always reſort**] when ſuch Enemies do aſſail me; I have not ſtrength to abide the field againſt them, finding therefore my need of a ſafe retreat, I retire by Faith into thy merciful Protection, being encouraged ſo to do, becauſe [**thou haſt promiſed to help me,**] and in thee I eſteem my ſelf ſecure, [**for thou art**] ſo infinite in Power and Mercy, that I have choſen thee for [**my Houſe of defence, and my Caſtle**] which no power of Sathans can force, nor no policy of his betray.

Ver. 3

Ver. 3. And indeed I fear not Temporal death (which only kills the body that thou wilt raise again) so much as Sathan and his instruments which seek to destroy the soul, [deliver me] therefore [O my God] at this time [out of the hand] and the power [m] [of the] Devil, that wicked and [ungodly] one [n], that Enemy of thine, and Adversary of my Soul; yea, and rescue me also [out of the hand] and from the Power [of the] most dangerous of all Sathans instruments [o], even the [unrighteous and cruel Man,] by whom he often intices us in our health to commit sin, and terrifies us in our sickness to despair of Mercy. O Lord let me escape all their assaults and snares.

[m] *Quid est de manu ejus? de potestate ejus.* August.

[n] Ὁ πονηρός. Ephes. vi. 16. pro Diabolo.

[o] *Telum diaboli adversus hominem sine homine nihil potest.* Chrys. in. Matth. hom. 24. *Subita est ex homine pernicies, & eò diligentiùs tegitur quò propiùs accedit.* Sen. Ep. 103.

Ver. 4. If I cannot be safe from them in this evil world, I had rather dye and leave it in my innocence, and then I should be happy [For thou O Lord God] to whom the souls of the Faithful return after death, [art the thing that I long for] above all that this world affords; ever since I have known thy goodness, and the felicities of thy Kingdom; [thou art my hope] my wishes and desires having been to enjoy thee, [even from my youth] and the flower of my strength; while I was most of all courted by this vain World, then did I esteem the joys of Heaven to be more worth than all the pleasures of the Earth, and why should not I wish to go to them now, rather than stay here to be tempted to iniquity or unbelief?

Ver. 5. But thy will be done, for I know thou canst keep me safe here from all danger, as well for the time to come, as thou hast done in the time past; I remember

O

O Lord, that [through thee have I] a frail and feeble Creature [been holden up] not only since the time of my Youth, but in my Childhood and Infancy also, before I knew thy Providence [p], even [ever since I was born,] or else a thousand calamities and temptations had cast me down ere now: [Thou art] my Creator, who did'st assist at the Miracle of my Birth, and [He that took me out of my Mothers Womb] as well as formed me there; from my Cradle to my Grave thou hast kept me; whatsoever therefore thou ordereſt, Health or Sickness, Life or Death, my trust shall be ever in thee, and [my praise shall be always of thee] in Affliction as well as in Prosperity, in this World, and in the World to come.

[p] *A juventute*, ver. 4. *nonne & à puritiâ, & ab infantiâ tuâ? planè inquit — ex utero*, &c. Aug.

Ver. 6. My present Condition is indeed uneasie to my self, and ungrateful to others, for [I am become, as it were, a Monster] to those who live in constant Prosperity, and I seem like some Prodigy [unto many] who wonder at my reliance on thy help, when they think me past all hope [q], [but my sure trust] and confidence is not in Man that may want will or power to help, it [is in thee] I believe, who art so able and willing to deliver me, and ere long I know thou wilt answer my expectations, either in a happy recovery or a blessed death.

[q] *Me prodigium putant, quia credo quod non video.* Aug.

Ver. 7. And because Men think my case so desperate, [O let] me receive such eminent comforts, or so remarkable a deliverance, that [my mouth] may [be filled with thy Praise] to the wonder of mine Enemies, and [that I may] with a cheerful voice [sing of thy glory and Honour] not only as worldly Men do in the time of prosperity, but in all estates and conditions

ditions [s], even [all the day long] constantly and continually so long as my life shall endure [t]; and then they will see the difference between the Afflictions of thy Children, and those which fall on worldly Men, who have no such comforts to refresh them, no such hopes to support them.

[s] *In prosperis quia consolaris, in adversis quia corrigis.* Aug.

[t] *Quid est totâ die? sine intermissione.* Idem.

Ver. 8. In my best estate of health and strength, I could not subsist without thy succour, and now that I am weak, I have much more need thereof. O [cast me not away] therefore out of thy presence and protection now [in the time of] my declining [Age,] when my Infirmities are encreased, and I am less able to endure them. [Forsake me not] in this grievous sickness, whereby I am brought so low; now [when my strength faileth me] it is most necessary and seasonable for me to pray for supplies of thy strength [u], to enable me to bear my burden; and if I can obtain that, I shall be stronger in my weakness by thy strength, than I was in my health, with my own unshaken powers.

[u] *Imo (inquit Deus) deficiat virtus tua modò in te maneat mea — tam quando infirmor, tanc potens sum.* Aug.

Ver. 9. I did never stand in more need of thy eminent assistance than in this my weakness, [for mine Enemies] representing this as a just Judgment of thine [speak against me] as a notorious Malefactor, pursued by thy Vengeance; yea, Sathan [and they that] joyn with him to [lay wait for] the destruction of [my soul,] do now contrive my ruine; and [take their counsel together] to discourage me and drive me to Blasphemy or Despair, [saying] to each other, and suggesting most falsely [God hath forsaken him] now, as appears by his dismal sufferings; let us therefore [persecute him] violently, and we shall easily conquer [and take him] in

our Snares, and make him curse his God and dye: [For] since God hath withdrawn his Protection from him [there is none] either able or willing [to deliver him,] so that we may reckon him our Prey already.

Ver. 10. Thus they triumph over my misery, and hope to dishearten me, but they shall not thus abuse me out of my hope, or prevent my prayers, for I will yet call upon thee, saying [Go not far from me] when these Enemies draw so near, [O God,] for thou art [my God] and Only succour: Let not the succours of thy grace be with-held, nor delayed in so sad a season as this, but [haste thee to help me] before my Faith, or Hope, or Patience fail, and the mercy will be doubled by its timely and seasonable coming to me.

Ver. 11. And since nothing will appease or reclaim these my implacable Foes, though they cannot be amended [let them be confounded] with shame, when they perceive how constantly thou takest my part; let all their preparations and plots come to nothing [and perish, that are] so desperately bent [against my soul,] which thou hast redeemed and resolvest to save: [Let them be covered with shame and dishonour] by the base retreat they make, when they observe how unsuccessfull the malice of those is [that seek to do me evil]: For those who despise me as a cheap and easie conquest, will be afraid and ashamed to resist thee, if thou pleasest to fight for me in this my low estate.

Ver. 12. Moreover, I hope that my own deportment under thy hand, as well as their malice against me, shall move thee to pity and relieve me; for whatsoever they say, [as for me, I] am resolved I will never murmur against thee, but [will patiently abide] whatever thou laiest on me, and [always] endure thy Corrections, how long soever they continue; yea, so far will I be from despairing, that I will bless thee in my Affliction [and will

praise

praise thee more] frequently, [and more] fervently for the experience of thy succour in my need, than ever I did in my Prosperity; I praised thee in my health, but since I now observe thy mercies more diligently, and need them more extreamly than ever, I will add this new sort of Praise [a] to those Thanksgivings which I was wont to offer unto thee before.

[a] Vulg. Lat. *Adjiciam super omnem laudem tuam.*

Ver. 13. I will not stay till my recovery, but even while this Calamity is upon me, my heart shall privately meditate of thy Love, and [my mouth shall] publickly declare the joy that I feel within my soul: Both [daily] and all the day long, whatever condition I am in †, will I [speak] not of my Merits, but [of thy Righteousness,] who art so true to thy Promises, and of that deliverance [and Salvation] which thou grantest to them that put their trust in thee; I have no reason to cease from thy praise, because thou never ceasest thy mercy: I have not skill enough [x] to reckon up all thy goodness, if I spend my whole life therein, [for I know no end thereof;] yet I will do what I can, though I cannot do so much as I ought [y]: I will pay thee continual praises for infinite and endless blessings.

† *Nè prædices in prosperis & obmutescas in adversis, alioquin non erit — totâ die.* Aug. in loc.

[x] Chal. Par. *Non novi numeros eorum.* Lxx. οὐκ ἔγνων ψαλμικτείας.

[y] *Nonne debui facere quod possum, si non potui totum quod debeo?* Aug. ep. 28.

Ver. 14. Nor will I only shew my Faith and Hope by the praises of my lips, but by my actions also; for whenever these Enemies assail me hereafter, [I will go forth] couragiously against them, trusting not in my own might, but [in the strength of the Lord,] who is and shall be my [God:] And when I escape or over-

come them, I will not attribute it to my own virtue or policy, but [I will] give thee all the glory of those Victories, and [make mention of thy Righteousness] and Mercy, thy Grace and Truth, as the [only] causes of my safety and success [z].

[z] *Solius inquit, prorsus ubi meam non cogito.* Aug.

Ver. 15. These Lessons, that I am delivered by thy free grace, and must give all the praise to thy great Name [a], [Thou O God, hast taught me] by a thousand instances, even [from my youth,] when I first took notice of thy goodness, until I grew [up] to riper years, and so on throughout my whole life [until now] that I am drawing near to my end. I always saw it was thy undeserved mercy which relieved me, [therefore] on my sick Bed [will I tell] those that are about me [of thy wondrous works,] to me and all thy Servants, that they may learn from me to trust in thee, and joyn with me in thy praise.

[a] *Quid docuisti? scil. quæ tuæ solius justitiæ memorare debeo.* Aug. in loc.

Ver. 16. After so plentiful and constant experiences of thy gracious providence, I may and ought to submit to thy will either for life or death; and if thou pleasest to lengthen my days, the continuance of thy favour shall be the only thing I will desire: [Forsake me not] therefore [O God] while I remain here, especially not [in my old Age, when] my natural vigour faileth, and when [I am grey-headed]: And since I have resolved, be my Life long or short, it shall all be dedicated to thy glory; spare me a while [until I have shewed] the happiness of being armed with [thy strength, unto] the Men of [this Generation,] and taught them to rely on thy protection; that they may declare thy mercy [and thy power to all them] of succeeding Ages [that are yet for to come]; for though my Life shall end after a short time,

I

I would have thy goodneſs to be remembred as long as the world endures.

Ver. 17. Whether I conſider thy dealings with me or others, I muſt always acknowledge that [thy Righteouſneſs] in ſuccouring and ſaving poor Sinners that truſt in thee [is very high] and noble, illuſtrious and viſible to all men, [and great things are they that thou] in thy wonderful Providence [haſt done] for me and many others, when none elſe could help me, and when I could neither deſerve nor requite ſuch acts of Grace and Power. I am aſtoniſhed at the ſtupendious Miracles of thy mercy, and can ſay no more but this, [O God, who is like unto thee?] Thy Wiſdom and Truth, thy Bounty and Pity, are infinite and inexpreſſible, to be adored in ſilence, or ſet out only in general and comprehenſive acknowledgments, wherefore I will ſum up my Praiſes in one word, and ſay,

Glory be to the Father, &c. As it was, &c. *Amen.*

SECTION IV.

Of the Benedictions.

§. 1. TO take our leave with a Valedictory Bleſſing, is very fit and requiſite at all times, but neceſſary in our departure from a ſick Perſon, whoſe weakneſs makes it probable we ſhall never ſee his face more; for which reaſon this Office is concluded with a Solemn Bleſſing as well in the Eaſtern as the Weſtern Church [b]. And the former do enjoyn the ſick Man to bow three times, and to beg the Prieſts Bleſſing with all poſſible Reverence. As for our own Church, the Bleſſings concluding this Service are more and fuller than in any other place, as the *Ultimum Vale* to our departing Brother: Being in number three: The *firſt* of which, is an Addreſs to God the Son, principally deſigned to obtain Pardon for ſin by his Death and Paſſion. The *ſecond* is directed to God the Father, chiefly intended to procure the defence of his Providence. The *third* directed to the whole Trinity, being eſpecially contrived to procure the inward comforts of divine Grace, which are the three great, if not only Bleſſings the ſick Man needs or deſires. The laſt of theſe is a Paraphraſe upon that Divine form, *Numb. 6.* and was explained in the end of the foregoing Office; the other two are ſo brief and plain, that there ſeems nothing needful to the illuſtrating

[b] Καὶ λαβὼν ἀπ' αὐτῶν εὐλογίαν. Euchol. pag. 428. *Benedicat te Deus Pater*, &c. Manual. Sarisb.

illuſtrating of them, but only a ſhort Paraphraſe upon them, which, if the Miniſter uſe them gravely and heartily, and the ſick Man receive them humbly and thankfully, will be ſufficient to ſhew their uſefulneſs, and to prepare him to obtain the benefit of them all.

The Paraphraſe of the firſt form.

§. 2. Holy Jeſus, through whoſe Merits and Interceſſion all our Comforts are obtained, [O Saviour of the world,] who haſt mercy ſufficient for all Man-kind, and [who by thy] cruel death upon the [Croſs,] by the torments of thy Body, and the ſpilling of thy dear [and precious Blood] as a Sacrifice to thy Fathers Juſtice, [haſt Redeemed us] from the Vengeance due unto our ſins: Do thou, who haſt done all this for us, [ſave us] from everlaſting Damnation, [and help us] to eſcape the dreadful wrath of God, [we humbly beſeech thee O Lord,] for Death will not be terrible to us when thou haſt taken away its ſting, and reconciled us to our Heavenly Father.

The Paraphraſe of the ſecond form.

§. 3. It is not in our own name, or by our own power we bleſs you, but in his Name, who is [the Almighty Lord,] that can effect whatſoever we deſire [c], [who is] as you heard in the late Pſalm [d], [a moſt ſtrong] and impregnable [Tower unto all them that] flie to him, and [put their truſt in him,] and by ſurveying all the World which he hath made, you will find he is as able to do you

[c] *Dei benedicere, eſt benefacere, hominis ſolùm bene precari.*

[d] Pſal. lxxi. 1, 2.

good, as to preſerve you from evil; ſince he is that God [to whom] the Angels and [all things in Heaven], living Creatures, and all things [in Earth]; yea, the powers of darkneſs, [and] all things [under the Earth, do bow and obey], ſo as none can or dare reſiſt his will: This glorious God [be now] in this ſickneſs, [and evermore] hereafter [thy defence] againſt all evil; [and] for the good thou deſireſt, may he beſtow it on thee for Jeſus ſake, ſo as to [make thee know and feel], by ſweet experience [that there is no other Name] of any Created being [under Heaven, given] by God [to man] to be believed in, none other [in whom] is ſo much power, [and through whom] is ſo much mercy to be had, that for his ſake [thou mayeſt receive] from God [health] for thy body, [and ſalvation] for thy ſoul; theſe, no other means can procure from him [but only the Name of our Lord Jeſus Chriſt], which we have uſed in our Prayers for thee, and hope thou wilt find the bleſſed effect thereof to thy great Comfort, *Amen*.

The Paraphraſe of the third form.

§. 4. *Numb.* vi. 24, 25. &c. Being now to depart from thee, dear Brother, and not knowing whether we ſhall ſee thy face again, we do heartily deſire thy welfare, and therefore [unto Gods gracious mercy and] moſt mighty [Protection, we commit thee,] knowing that he is able to keep thee from falling, and to preſent thee faultleſs before the Throne of his Glory, with exceeding joy, (*Jude*, ver. 24.) And in the mean time, may the glorious Trinity be thy ſuccour: [The Lord], even God the Father [bleſs thee] with all good things, [and keep thee] from all evil: [The Lord] even God the Son, [make his] lovely [Face to ſhine upon thee]; give thee

thee aſſurance of his favour [and be gracious unto thee] in the full and free pardon of all thy ſins: [The Lord] even God the holy Ghoſt, [lift up] the light of [his Countenance upon thee], be thy Comforter [and give thee] that ſweet and bleſſed [peace] which will make thee ſerene and happy [both now] while thou liveſt [and evermore], when this mortal Life is ended. *Amen.*

An Appendix of the Prayers in ſingular Caſes.

§. 1. THERE are ſo many Varieties in the ſtate of Sickneſs, and ſo frequent Changes, the Perſons are ſo different as well as the Condition we find them in, that it is impoſſible any one preſcribed form, though never ſo excellent in it ſelf, ſhould fit all particular occaſions: For thoſe who are of competent Age, and thoſe whoſe underſtanding is ſo intire, as to render them capable of counſel or comfort, for thoſe who have time and faculties to exerciſe all the foremention'd duties of Religion, and thoſe whoſe diſtemper lies chiefly in the body, the former Office is as proper as can be deviſed or deſired. But there are ſome ſingular caſes which require peculiar Prayers, and the Church hath not left theſe unprovided for, which cannot receive benefit ſo conveniently from the preceding methods: Now theſe Perſons are of four ſorts, 1ſt. Such as cannot receive advantages by the former Office for want of Age; that is, young Children: 2dly. For want of the uſe of their

their reason and understanding, now impaired by their Disease, that is, such as are past hopes of recovery. 3dly. For want of time; that is, such as are in the very agonies of Death. 4thly. For want of inward peace of Conscience; that is, such as are troubled in mind. Agreeable to these four Estates, here are four extraordinary Prayers, 1. "A Prayer for a sick Child. 2. 'For a "Person of whom there appears small hopes of recovery. 3. "For one at the point of departure. 4. "For those "who are troubled in Mind or Conscience; which being seasonably and prudently applyed by the discreet Physician of souls, will be of excellent use. And though no Church in the world (that I know of) hath considered all these special cases, but this of ours; yet all men must acknowledge this provision is very necessary, and very prudent in all its parts; and the particular forms are rarely adapted to the several occasions, as might largely be made appear, but that our designed brevity will not allow us to treat of them other ways than in the compendious method of general discourses and Paraphrases, which here follow.

1. *Of the Prayer for a sick Child.*

§. 2. Children are their Parents greatest joys and sorrows: in their Health the highest and sweetest comfort; but then alas their tender bodies, and weak estate, renders them liable to many casualties and distempers, which nips the forward pleasure, and pierces their Bowels with a sorrow as great and excessive as their affection towards them can produce. *Plutarch* calls them "certain and "great cares, uncertain and distant "comforts[a]. When all seems to be

[a] φροντίδες μεγάλαι, ἐλπίδες ἄδηλοι. Plut. de amor. prolis.

be well with them, the very dangers that threaten them diſturb a tender Parent with many fears: But when Sickneſs ſeizes on them, our grief is greater and more afflicting than theirs, becauſe they only lie under the ſenſe of pain, while we are tortured by reflecting on our bypaſt care, our pre-conceived hopes, and our preſent fears of loſing the fruit of both. And there is no doubt but natural affection (if not curbed by Religion) would drive us into indecent exceſſes on ſuch occaſions. *Hadrianus Junius* reports, that a Stork (the Emblem of Parental Piety) having the Neſt fired where her young ones lay, after divers vain attempts to put it out with her wings, flew at laſt into the flames, and periſhed with her Brood. But reaſon ſhould direct us to expreſs our Love by all due endeavours for their recovery; and Chriſtianity inſtructs us to turn the violence of our paſſion into fervent Addreſſes to Almighty God to help them. He gave them to us at firſt, *Pſal.* cxxvii. 4. and he only can preſerve them for us. The *Shunamite* applied her ſelf to the Prophet of the Lord, even when her Son was actually dead, 2 *King.* iv. 23. and found a ſucceſs as wonderful as her Faith. *Jairus* went to Jeſus himſelf for his dying Daughter, and though her Diſeaſe was ſwifter than his pace, yet the Interceſſion of our Lord reſcued the newly Arreſted Priſoner, *Matth.* ix. 18. Such Miracles indeed we cannot now expect, but if we ſeek the Prayers of the Church in due time, there is no doubt but they will aſſiſt very much in the cure, and if any means can move God to ſpare them, this will: Exhortations and Diſcourſes they have no need of, having little or no actual ſin of their own, but they deſerve our Pity, and they need our Prayers exceedingly; our Pity, becauſe they ſuffer and dye through the Contagion they drew from the Loyns of their Parents; and though they have not words to crave our Compaſſion, there is a charm in their

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Groans and Sighs, and a moving Oratory in their very ſilence, which commands the pity of all that behold them. And for our Prayers, theſe ſweet Innocents being not able to beg for themſelves, challenge our Interceſſions for them; and God himſelf, who excuſes them becauſe of their incapacity, expects that we ſhould preſent their Petitions for them with the greateſt Charity and Devotion; and ſo doth the Church alſo, as appears by this excellent form which ſhe hath provided; of which we may note in the general, that it is contrived with all due ſubmiſſion to the Divine pleaſure, becauſe the ſouls of theſe pure Creatures being waſhed with the holy waters of Baptiſm, and not ſtained ſince with voluntary and deliberate Tranſgreſſion, are certainly in a very happy ſtate, and through Chriſts Merits, are in the faireſt circumſtances for everlaſting Salvation: So that though Parents cannot eaſily conquer their Nature ſo as to be willing then to part with them; yet if God ſo order it that they muſt dye, they can never leave greater aſſurances of their felicity behind them than juſt now. Yet becauſe he can pardon Sin in thoſe who live longer, as well as prevent it in thoſe who dye ſoon, we do not omit to pray for their Recovery and longer Life alſo. The Prayer it ſelf conſiſts of five parts. *Firſt.* An Introduction deſcribing God, 1. By his Attributes of power and mercy, 2. By his peculiar Authority in this matter of Life and Death. *Secondly*, The general Petitions. 1. For Pity, 2. For Salvation. *Thirdly.* The manner of expreſſing theſe two; 1. The Divine Pity by eaſing the Infants pain, 2. The Divine Salvation, by glorifying his Soul. *Fourthly*, The Method of turning either of theſe to good, whether God order Life or Death; 1. If Life, by granting him grace to live holily; 2. If Death, by receiving him immediately into his Heavenly Kingdom. *Laſtly*, The Concluſion deſiring all this, 1. Through the

the mercy of the Father; 2. Through the Intereſt of the Son, who liveth and reigneth with the Father and the Holy Ghoſt one God world without end. *Amen.*

The Paraphraſe of this Prayer.

§. 3. [O] Lord, who art an [Almighty God, and] therefore able, a [merciful Father] and therefore likely to help us in this diſtreſs; of whom ſhould we beg a longer life for this Child, but of thee, [to whom alone belong the iſſues] and event of every Sickneſs, becauſe thou only haſt the Supreme power [of Life and Death]? Our Pity is great, but our Ability none at all; thou gaveſt this ſweet Infant its Life at firſt, and thou only canſt preſerve it now, [look down from Heaven] thy Throne of Grace [we humbly beſeech thee] O Lord [with the eyes of thy mercy] which are wont to regard all thy diſtreſſed Creatures, and have Compaſſion [upon this Child] by thy hand [now lying) in great extremity [upon the Bed of Sickneſs], and feeling greater miſery than alas he is able to expreſs. Our Viſit only expreſſeth our Charity, but thine will bring relief: Do thou [Viſit him, O Lord] therefore in mercy, and help him [with thy Salvation], ſo that he may eſcape temporal Death now, or however eternal Death hereafter. If thou haſt appointed Life, [deliver him] from this ſad diſtemper, and reſtore him [in thy good appointed time] to perfect Health, that he may be graciouſly freed [from his bodily pain]: However take care of his better part [and ſave his ſoul] whenſoever he ſhall dye, [for thy mercies ſake]: Though we earneſtly deſire his Life, yet we ſubmit to thy Will, only begging that which thou ordereſt may turn to the beſt; ſo [that if] our Prayers prevail for his Recovery, and [it ſhall be thy pleaſure to]

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ſhew him mercy, and [prolong his days here on Earth] to the great Comfort of his diſtreſſed Relations; then we pray that [he may live] Holily in all obedience [to thee] his Deliverer; [and] after he grows up, may prove to [be an inſtrument of thy glory]: For we ſhall be all obliged to praiſe thee for ſparing him, [by] his future ſpending the dayes thou addeſt to his Life, in [ſerving thee faithfully] with Piety and Devotion, [and doing good] to all his Neighbors that ſhall live [in his Generation], and converſe with him: [Or elſe] if thou (ſeeing him now fitteſt for Heaven) reſolveſt by this Sickneſs to take him out of this Houſe of Clay, O [receive him] with infinite mercy and kindneſs [into thoſe Heavenly Habitations], which our ſweeteſt Saviour went to prepare for us. Though he muſt not ſtay with us here in miſery, let him be there [where the ſouls of them] reſt, [that] by a ſweet and pious Death are fallen a [ſleep in the Lord Jeſus], even where all thy glorified Saints do [enjoy perpetual reſt] from all evil, and have the perfect fruition of all happineſs [and felicity], and then he ſhall change his ſtate infinitely for the better. [Grant this] which we have asked in his behalf, [O Lord, for thy mercies ſake], as thou art our moſt gracious Father, and [in] and through [the ſame thy Son our Lord Jeſus Chriſt] afore named, who is moſt able to obtain relief for us, ſince it is he [who liveth] for ever, [and reigneth] over all, being [with thee] O Father, [and the Holy Ghoſt, ever one God], and ſhall ſo continue [world without end]; for his ſake therefore grant this, O bleſſed Lord. *Amen.*

2. Of

2. *Of the Prayer for a Sick Perſon, when there is ſmall hope of Recovery.*

§. 4. The apprehenſions of Dying, are more terrible to us in Health, than the ſuffering thereof will be when we come to undergo it, becauſe our Gracious Father hath ſo ordered it, that moſt diſtempers ſeize upon the Underſtanding, and make us uncapable of reflecting on theſe Agonies, if not inſenſible, before they attack the vital parts; ſo that ſcarce any who dye a natural death, do ſuffer *Caligula*'s malicious wiſh, or perceive themſelves to dye, no more than they obſerve the time when they fall aſleep: So that when the Diſeaſe hath almoſt got a compleat Victory, it is not to be expected the Sick Man ſhould do much on his part then towards the bettering of his future ſtate; and it is to be hoped he hath gone through thoſe preparatory Exerciſes of Patience and Submiſſion, Faith and Repentance, Thankfulneſs and Charity before: And if he have done ſo, yet the Charity of thoſe about him, and the ſolicitude of the Prieſt for this Souls eternal welfare, ought to provide that he may frequently enjoy ſuch further benefits as the Church intends him in theſe ſutable Prayers, during the progreſs of his Sickneſs; for this form is very proper for a ſecond or third Viſit, when the diſtemper hath rendred the Patient uncapable of any longer or other Office. It may alſo be uſed in thoſe ſudden Diſeaſes which deprive Men of ſpeech and underſtanding in their very firſt aſſaults; and becauſe we know not but theſe may be our lot, we had need prepare in our Health, and not defer our Repentance, till that uncertain futurity, when perhaps we ſhall be able to do nothing at all, or nothing to any purpoſe

[e] *Sero parantur remedia, cùm mortis periculum immînet.* Aug. de diſciplin. Chriſtian.

poſe [e]. Finally, it muſt be uſed alſo to thoſe who have been viſited with lingring Sickneſs, but either by flattering themſelves with vain hopes of life, or out of unwillingneſs to hear of that death which they cannot avoid, have moſt wretchedly deferred ſending for the Prieſt, till there be as little good to be done for their Salvation, as for their bodily reſtoration. Doubtleſs they have done very wickedly, through whoſe Atheiſtical and deſperate negligence, it is now ſo ordered that the holy Mans firſt acceſs finds them paſt hope of recovery, and uncapable of Ghoſtly Counſel; "yet God forbid that we ſhould ſin a-"gainſt the Lord, in ceaſing to pray for them, 1 *Sam.* xii. 23. Though they have not done their duty, and are like to want many comforts and advantages they might have had, yet we will not omit ours, but will do all that we can, which is to pray heartily for them in this excellent form, whoſe Phraſe is generally the very words of Holy Scripture, and the Method this that followeth.

Firſt, A deſcription of him we pray to, as being 1. Fitly qualified, 2. And only able to help us in this neceſſity.

Secondly, A Character of him we pray for, as being in very great danger.

Thirdly, The Petitions made for him, 1ſt. For ſupport under his weakneſs, repreſenting the decays of his body, and requeſting the ſtrengthening of his ſoul. 2dly. For Remiſſion of his ſins, deſiring God to work in him the means thereof, Repentance and Faith; and to grant him the preſent effect of that means, a Pardon ſealed before his death. 3dly. For a happy event to the preſent Sickneſs, which though not impoſſible to Gods Power to cure, yet improbable it ſhould be removed, and therefore we beg the perſon may be prepared for a bleſſed Death.

Death. *Laſtly*, The Concluſion, through Jeſus Chriſt his Merits, *&c. Amen.*

The Paraphraſe of this Prayer.

§. 5. [O] Lord, the refuge and relief of all the diſtreſſed and diſconſolate, we acknowledge thee to be the [**Father of mercies, and God of all comforts** [f]] the fountain of Pity, and Author of all that doth ſupport us, in whoſe power and goodneſs we have [**our only help in time of need** [g]] and great extremity, when all earthly means fail, [**we flye** [h] **unto thee**] in this caſe of danger and neceſſity, with all poſſible ſpeed and importunity [**for ſuccour**] and deliverance; becoming Suitors to thy Majeſty [**in behalf of this thy Servant**], lately healthful as we are, but now an object of Pity [**here lying under**] a grievous burden of deſperate ſickneſs, laid upon him by [**thy hand**], and like to ſink under it, being at preſent [in] ſo very [**great weakneſs of body**] that he cannot long endure ſo heavy a load without ſome ſpeedy remedy. Let thy tender mercy therefore move thee to [**look graciouſly upon him**], for the ſenſe of thy favour [O **Lord**] will wonderfully refreſh him; as his Natural powers grow weaker, let thy Supernatural ſtrength come in to his aid, [**and the more the**] fleih [i], which is the [outward] and viſible part of this [**man, decayeth**] by this grievous Diſeaſe, [**ſtrengthen him we beſeech thee**], moſt merciful Father, [**ſo much the more**] daily and [**continually**], by repleniſhing him [**with thy**

[f] 2 Cor. i. 3.

[g] Pſal. xlvi. 1. Heb. iv. 16.

[h] Pſal. cxliii. 9.

[i] 2 Cor. iv. 16. Ὁ μὲν ἔξω ἄνθρωπος — τὸ σῶμα· ὁ δὲ ἔσω — τὸ πνεῦμα καὶ ἡ ψυχή. Theophylact. in loc.

Grace and help Spirit], which will ſanctifie and renew him [in the] ſoul, the better part and [inner Man] that is immortal and inviſible: For if his mind be full of Peace and Satisfaction, he will the more eaſily endure his bodily pain. And that his Sins may not interrupt theſe Comforts, [give him] eſpecially thoſe Graces which will procure Remiſſion, work in him a true and [unfeigned Repentance for all the Errors] of his Judgment and Iniquities of his practice throughout the whole courſe [of his life paſt], which though they have been very many, are not more than our Redeemers Merits; wherefore give him alſo a lively [and ſtedfaſt Faith in thy Son Jeſus] Chriſt our Saviour, who hath died for him: And upon his performing theſe Conditions of the Covenant of Grace, be thou ſo gracious to him [that his Sins] and Iniquities [may be done away], never to appear in Judgment againſt him more, [by thy mercy] and the Merits of our dear Lord: [And] let [his Pardon] promiſed in general terms on Earth, be particularly confirmed and [ſealed in Heaven], never to be reverſed, for he is now going to thy Tribunal, and can never be acquitted unleſs thou pleaſe to forgive him now [before he go hence] by death, [and be no more ſeen] in this world by mortal Men [k]. We could indeed heartily wiſh thou wouldſt give him a longer time of Repentance; nor do we queſtion thy Power to effect this, for [we know, O Lord] by Scripture, and our own experience [that there is no word] which thou ſpeakeſt, nor no deed thou undertakeſt [l], that is [impoſſible with thee] who art Omnipotent: We believe thou canſt yet recover him, [and that if thou wilt] have it ſo, [thou canſt even yet], when

[k] Pſal. xxxix. 13.

[l] Luc. i. 37. ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. Ex Lxx. Gen. xviii. 14. Hebraiſm. Verbum pro re, ut Luc. ii. 15.

when his Diſeaſe ſeems to be incurable [raiſe him up [m]] from the gates of Death [n], [and grant him], as it were, a new Life, and [a longer continuance among us] in the Land of the Living: [Yet for as much as] it ſeems not to be thy will to reſtore him, and [in all appearance] to humane reaſon, the ſymptoms of Death declare that [the time of his diſſolution draweth near], ſo that we cannot well hope for ſo unlikely a thing as his Recovery, we judge it more neceſſary to beg he may make a happy end: Therefore do thou [ſo fit and prepare him] by thy pardoning and aſſiſting grace [we beſeech thee] O Lord, that he may be ready [againſt the hour of death] to reſign up his ſoul ſo piouſly into thy hands, [that after his departure] out of this world [in peace [o]], with a quiet Conſcience, [and in thy favour], through the Reconciliation by Chriſt, [his ſoul may be] welcomed and joyfully [received] by thy holy Angels [into thine everlaſting Kingdom] which ſhall never have any period to its felicities, or mixture in its joys, as this mortal Life had; which as it was purchaſed [through the Merits], ſo let it be beſtowed on this thy Servant, by the Interceſſion [and Mediation of Jeſus Chriſt], who is [thine only Son], and ſo moſt powerful with thee, [our Lord and Saviour], and ſo moſt loving to us: *Amen.* So be it.

[m] Jam. v. 15.

[n] 1 Sam. ii. 6. Τὸν ἀπὸ προσδοκίαν σωθέντα φάμεν ἐξ ἄδου ἀναβεβηκέναι. Artemidor.

[o] Luk. ii. 29. 2 Tim. iv. 6. Ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως.

3. *Of the Commendatory Prayer for a Sick Perſon at the point of Departure.*

§. 6. It is the Command of God in holy Scripture, that whenever we are "to ſuffer any thing according to "his will, we ſhould commit the keeping of our ſouls to "him in well-doing, as unto a Faithful Creator, 1 *Pet.* iv. 19. And there is an Example preceding this Precept, even that of holy *David*, who in his great troubles ſaith, "Into thine hand I commend my Spirit, for thou haſt "redeemed me, *Pſal.* xxxi. 6. But there is the moſt need and greateſt reaſon for us to do this in the laſt and higheſt kind of ſuffering, that is at our Death; for having received our ſoul from the hands of God, who lent it us for a time, we muſt like honeſt and grateful Creditors, reſtore it and deliver it back again (when he calls) with all poſſible willingneſs [p]: We know that though "the body returns to the "Earth, whence it came, the ſpi-"rit muſt return to God that gave "it, *Eccleſ.* xii. 7. which the very Heathens believed [q]. Whence *Plotinus* being about to dye, ſaid, "He "had brought back his Divine part "to preſent it to the Divine Origi-"nal thereof [r]. But we Chriſtians have the Bleſſed Jeſus for our Tutor and Example in this particular, who being about to give up the ghoſt, ſaid, "Father, "into thy Hands I commend my Spirit, *Luk.* xxiii. 46. which were the laſt words that ever he ſpake; and that we

[p] *Vitam repoſcenti naturæ, tanquam debitor bonæ fidei, reddituru exulto.* Ammian. Marcellin. lib. 25.

[q] Vid. ap. Grotium de ver. Relig. Chriſtian. Lib. 1. §. 16. Num. 20.

[r] Τὸ ἐν ἐμοὶ Θεῖον ἀνάγω ὅθι τὸ πρωτόγονον Θεῖον. Plotin. ap. Syneſ. Epiſt. *Corpus hoc ubi inveni relinquam, ipſe me Diis reddam.* Senec. Ep. 102.

we ought to imitate him in this matter, is evident from the practice of S. *Steven*, who at his death also commended his Soul into his Redeemers Hands, *Act.* vii. 59. And it is certain that the succeeding Ages of the Church did transcribe this Religious custom; for *Justin Martyr* notes it was the use in his time, and affirms, that our Saviour spoke these words on purpose to teach us to Pray at our departure, that no evil Spirits might get us into their power [f]. And S. *Hierom* assures us it was the custom in his days for holy Men thus to commend their souls into Gods Hands at their Death, and exhorts the Faithful to continue that pious usage which the Church had received from Christ himself [t]: So that we see the Rite is derived from our Lords example, and those who imitated it in the first and best Ages, as might be further proved from very many instances of dying Christians, concluding with this as their last speech. But in regard there are but few who are able when death is so near, to do this Office for themselves, it hath been anciently done for them by the Bishop or Priest, and their nearest Friends, who all joyned in this Commendatory Prayer, of which we have a plain Testimony at the death of S. *Augustine* from *Possidonius*, the writer of his Life, who was there present, and affirms that "The Blessed "Man departed, himself and others "of the Clergy being by, and pray-"ing with him and for him [u]. And because these pious Commendatory Prayers were sometimes scarce fi-

[f] Καὶ πρὸς τῇ ἐξόδῳ αἰτεῖν μὴ ὑπὸ τοιαύτην τινὰ δύναμιν ὑποπεσεῖν τὰς ψυχὰς ἡμῶν — εἶπε, Πάτερ, &c. Just. Mart. in Tryph. p. 333.

[t] *Hoc exemplum accepit Ecclesia à Christo, Hoc & S. Stephanus fecit, Hoc & Sancti orant, quando exeunt de Corpore*, &c. Vide Locum. Hieron. Comment. in Psal. 30.

[u] *Nobis astantibus & videntibus, ac cum eo pariter orantibus, obdormivit in pace.* ap. Possidon. vit. Aug. c. 31.

niſhed till after the party were really dead, ſome think thoſe degenerated and ſuperſtitious Prayers for the dead, now uſed in the Roman Church, had their Original from hence; for of old they looked on the ſoul but as it were in its paſſage, and not fixed immediately to its determinate ſtate ſo ſoon as it was ſeparated from the body †, and ſo long however they thought they might properly pray for them: But when this was abuſed into making vain Prayers long time after the Parties Deceaſe, which both the ancient Fathers *, and the old Biſhops of *Rome* it ſelf had taught were of no uſe, when once the ſoul & body were diſpoſed of into their proper places ‖; Our judicious Reformers rejected thoſe Oriſons for the Dead, yet retain and enjoyn this Commendatory Prayer, which ought to be ſaid more devoutly by us Proteſtants, than by any others, becauſe we believe we can never Pray for them to any purpoſe hereafter. This therefore is a Primitive, no Popiſh Inſtitution; & accordingly 'tis uſed in moſt Reformed Churches, as that example of *Muſculus* ſufficiently ſhews ‡, of whom the Hiſtorian relates, "That when "there was no hopes of Life, and "his ſpeech failed, they that were "about his Bed, kneeling down, earneſtly beſought God "the Father in the Name of Chriſt, that he would ſhorten "his Agonies, and give him a ſpeedy and eaſie paſſage "to Immortality. Now that as many as could be, might joyn in this uſeful and pious Prayer, it hath been anciently

† Dionyſ. Areop. Eccleſ. Hierar. c. 7. S. Ambroſ. de Cain & Abel. l. 2. c. 2.

* Juſt. Marr. Reſp. ad Orthod. Qu. 60. Hieron. l. 3. comment. in Galat. 6.

‖ Matth. xviii. 18. *Super terram, inquit, nam in hâc ligatione defunctum nuſquam dixit abſolvi.* Gelaſ. Common. ad. Fauſtum. *Quod manens in Corpore non receperit, conſequi exutus non poterit.* Leo. Ep. 89. ad Theodorum.

‡ Melch. Adam. vitâ Muſculi, p. 388.

ently obſerved, to cauſe a Bell to be Tolled while the Party is departing, called *The paſſing Bell*, to give notice to all within the ſound thereof, to put up their laſt and moſt affectionate Prayers for this their dying Neighbour*; and thus even the abſent may be put in mind of their own Mortality, and alſo aſſiſt their Brethren in thoſe Extremities which themſelves muſt one day alſo feel: Yet it is much better (if we can) to be preſent, and to behold this ſad but advantageous Spectacle, which will make ſo deep impreſſions on us, that it will move us to pray more devoutly for him that is departing, and think more ſeriouſly of our own Mortality; as this excellent form intimates, which conſiſteth of four parts: *Firſt*, The Preface, being a Confeſſion of our Faith concerning the happy eſtate of the Faithful departed. *Secondly*, The Commendation of the departing Soul into Gods hands. *Thirdly*, The Petitions which are of two ſorts, 1ſt. For the dying Perſon, that he being cleanſed by the Blood of Chriſt, may be preſented pure to God. 2dly. For our ſelves, that the ſerious proſpect of this example of Mortality, may 1. Mind us of the uncertainty of this Life; 2. Admoniſh us to prepare for a better. *Laſtly*, The Concluſion of all, expreſſing by whom we hope to obtain all this, *viz.* Through Chriſt and his Merits. *Amen.*

* *Verùm aliquo Morienti Campanæ debent pulſari, ut populus hoc audiens oret pro illo.* Durand. Rat. l. 1. c. 4.

The Paraphraſe of this Prayer.

§. 7. [O Almighty God], by whoſe Infinite power Death is made a paſſage to a better Life, Thou art that glorious King of Heaven [with whom] the ſouls of thy Servants that depart from hence, [do live] for ever; thy Kingdom is that happy Manſion where [the Spirits of

juſt [When made perfect], and free from ſin and all humane infirmities [b], do ſweetly and ſecurely dwell [after they are delivered from] theſe bodies of fleſh, which they accounted [their earthly Priſons] [c], which reſtrained them from the enjoyment of a compleat felicity. Having therefore ſo great aſſurance of thy care of thoſe who depart in thy fear, [we humbly commend], offer, and deliver up [the ſoul of this] dying perſon, who is [thy Servant], and alſo [our dear Brother], into thy Power, and [into thy Hands] who gaveſt it, having great comfort and ſatisfaction that we have this opportunity to commit it unto thy keeping, [as] knowing we ſurrender it [into the Hands of] that God who made it and redeemed it, being [a faithful Creator, and moſt merciful Saviour,] with whom it ſhall be ſafe and happy; we accompany it with our laſt and beſt wiſhes and prayers, [moſt humbly beſeeching thee], who art the Author of its being, & well-being [d], [that it may be] beloved by thee, & eſteemed dear & [precious in thy ſight [e].] And leſt any ſtains of ſin ſhould make it leſs lovely, [waſh it we pray thee], and cleanſe it throughly ere it go from hence, [in the Blood of] Jeſus Chriſt thy Son, [that immaculate Lamb, that] having no blemiſh in him, nor ſin of his own upon him [f], [was ſlain] as an Expiatory Sacrifice [to take away] our ſins, and [the ſins of the] whole [world [g]]. O Lord, do thou ſo free it hereby from the guilt, the puniſhment, and the power

[b] Hebr. xii. 23.

[c] Luc. ii. 29. *Dimitti petit quaſi à vinculis quibuſdam.* Ambr. de bon. Mortis, c. 2. Οἱ Ἄγγελοι δεσμὸν λογίζονται τὸ σῶμα. Theophylac. *Inde Corpus* Δέσμας *dicitur··· ὡς δεδεμένης τῆς ψυχῆς.* Themiſtius.

[d] 1 Pet. iv. 19. Pſal. xxxi. 6.

[e] Pſal. cxvi. 15.

[f] 1 Pet. i. 19.

[g] John i. 29. 1 Ep. John ii. 2.

power of Iniquity, [that whatsoever defilements it may have contracted] by living and conversing among so many temptations [in the midst of this miserable and naughty world], the very Scene of sin and sorrow, where it is impossible to avoid all spots and stains, but either [through the lusts of the flesh] from within, [or the wiles of Sathan] from without, we shall be more or less defiled [h], as we may justly fear this soul also is in some degrees; but do thou have mercy on it, that all these [being purged and done away] by the Merits of Jesus Christ, [it may be presented pure] from sin, [and without spot] of Iniquity, to stand with exceeding great joy [before thee] at thy Tribunal [i], where it is shortly to appear. And for us who must shortly follow this our dying Friend, Lord do thou instruct [and teach us, who] by thy mercy are spared awhile, and permitted to [survive] him; that we may observe the warnings, and spend the time thou givest us well; make us [in this] our Brothers departure, [and other like daily] examples, and moving [spectacles of mortality] which thou presentest us withal, [to see] as in a glass, [how frail] our nature, how changeable [and uncertain our condition is] in this miserable mortal Life. And when we behold others as young and strong, as hopeful and likely for life as our selves, taken away, O learn us to compute [and so to number] those many of [our days] which are already past, and the fewness of those which remain behind, [that we may] lay aside all vain pleasures and unnecessary cares, and [seriously apply our hearts to] make our peace with thee, and live in thy fear, which is [that Holy and Heavenly Wisdom

[h] Καὶ εἴ τι τῶν ἐντολῶν σου παρέβη — ὡς σάρκα φόρων καὶ τὸν κόσμον οἰκῶν· ἢ ἐξ ἐνεργείας τοῦ διαβόλου — συγχώρησον. Euchologi. offic. olei, p. 427.

[i] Jude, *ver.* 24.

dom [k]] that is to be chiefly minded [whilſt we live here]; and that only path [which may] and ſhall aſſuredly [in the end] of our days [bring us to Life everlaſting], and thoſe unſpeakable joys to which this our Brother is going, and where we beg that we may meet with him again, [through the Merits of Jeſus Chriſt], who purchaſed that Kingdom for us, and is gone before to prepare a place for us, being [thine only Son our Lord] and Bleſſed Saviour. *Amen.*

[k] Pſal. xc. 12.

4. *Of the Prayer for Perſons troubled in Mind or Conſcience.*

§. 8. The laſt caſe is different from all the former, *viz.* when the trouble lies only or principally within, and this *Solomon* affirms to be more grievous than any bodily ſuffering, for "the ſpirit of a Man may bear his Infirmity, "but a wounded ſpirit who can bear? *Prov.* xviii. 14. The weight of every evil is to be meaſured by the apprehenſions we have thereof [l]; and therefore this muſt needs be the heavieſt, becauſe the very nature thereof conſiſts in this, that the Party eſteems himſelf in a very diſmal eſtate: So that if this fall upon a Man otherwiſe in Health, it imbitters all his earthly comforts, diſables him for all his employments, and hath as real and ſad effects as any outward Diſeaſe; but if it ſeize upon a Sick man (as it very often doth, when his weakneſs hath made his ſoul tender and more liable to the impreſſions of fear), it doubles his miſery, and deprives him of all thoſe aids that ſhould ſupport him; and therefore the Church hath provided a particular

[l] *Tam miſer eſt quiſque quàm credit.* Sen. ep. 78.

ticular cure for it, even the ſame which S. *James* preſcribes, *viz.* Prayer, *Jam.* v. 13. "Is any Afflicted, let him Pray[m]; only that endeavours may be joyned thereunto (as they always ought to be), the holy Man muſt prepare them by ſome ghoſtly Counſel, and that it may be proper, he muſt conſider whence this trouble of mind doth ariſe; for *Firſt*, Sometimes it ſprings from an outward cauſe, *Wiſdom* ix. 15. the diſorder of the body having a mighty influence upon the paſſions of the mind, ſo that where the melancholy humour abounds, the ſpirit muſt needs be ſad; and if the Perſon be Religiouſly diſpoſed, that ſadneſs naturally cauſes doubts and fears of Gods diſpleaſure; and if the due Remedy be not uſed, it ends in deſpair and perpetual mourning; and to give ſpiritual advice while the body is diſtempered, is as impertinent as to adminiſter a Potion to knit a broken bone; in this caſe therefore the Phyſician is firſt to correct the predominant humor, and then the Counſel of the Divine will make impreſſions, and may hope for its due ſucceſs. *Secondly*, Sometimes this trouble ſprings from evil Principles, ſuch as are thoſe falſe deſcriptions of God, which repreſent him as fixing all Mens deſtinies by his abſolute and irreſpective Will, and putting all Men either into an impoſſibility of Periſhing, or an utter incapacity of Salvation, by unalterable decrees antecedent to their beings, and without any conſideration of their future demeanour; which muſt needs put all Men upon enquiring to what ſtate they belong; and ſince no abſolute aſſurance can be had, that they relate to the better ſide (unleſs they could read their Names in the Book of Life) all ſuſpicious and melancholy perſons will be apt to conclude they belong to the worſe, and then they will infallibly deſpair; nor is there any cure for ſuch perſons, but by their renouncing theſe

[m] *Ægrer eſt animo aliquis inter vos? Orat.* Bezæ Verſ.

theſe mis-ſtated Doctrins which are built upon ſome few abuſed Texts, but oppoſe the deſign of the whole Scripture, contradict the pureſt Antiquity, oppoſe right Reaſon, diſhonour God, and diſquiet all Men that entertain them, but thoſe, who upon foundations as fantaſtical as theſe opinions, are puffed up with a preſumption of their abſolute election. Hence it is that there are more troubled Conſciences among the Proſelytes of theſe Opinions than among all other ſorts of Perſons, which muſt be the effect of their evil Principles: Whereas would they believe Gods love to all Man-kind, with Chriſts Univerſal Redemption, and that all Chriſtians are in a Capacity of Salvation, and may have ſufficient grace; and that God will not condemn any who deſires and endeavours to be ſaved [n], it being their own will, and not the Divine decrees which excludes men from Heaven [o]: Upon theſe principles they may have comfort, and turn their uſeleſs & diſmal fears into diligent and chearful endeavours, which God will not refuſe nor reject. *Thirdly*, But if the trouble ariſes from a tender ſenſe of ſome grievous ſins, which we fear have offended God, and need a great Repentance, this indeed is a juſt ground of a troubled Conſcience, an effect of the grace of God, an inſtrument of Repentance, and a means of Reformation [p], eſpecially if it keep within its due bounds, for then this ſorrow is the foundation of a laſting joy. Only becauſe ſome pious Souls, (who are hugely ſenſible of the leaſt intimation of Gods diſpleaſure) do indulge this grief too much, till

[n] *Sæpiùs id cogitant quid poſſit is, cujus in ditione ſunt, quàm quid debeat facere.* Cicero pro Quint.

[o] *Cùm enim Deus velit miſereri quia bonus eſt, & poſſit quia omnipotens eſt; ipſe contra ſe divinæ pietatis januam claudit, qui Deum ſibi miſereri aut non velle aut non poſſe credit.* Aug. Temp. ſer. 58.

[p] *Nemo enim eligit novam vitam, niſi quem veteris pœnitet.* Aug. hom. 27.

till it degenerates into diſcouraging fears and ſcruples, which take away their endeavours, and make their pardon ſeem impoſſible: Therefore the Spiritual Man is to be called, and to labour by all means to comfort ſuch diſconſolate Penitents by the mercies and promiſes of God, and by fervent Prayer to him for them. As to the Comfort which ſuch do need, I ſhall only refer them to thoſe Diſcourſes and Meditations drawn up for this purpoſe, *Compan. to the Temple*, firſt part, Partit. 1. Sect. 1. §. 3, 4. And no better Prayer can be made for them than this which is wholly Collected out of God's Word, and contains, *Firſt*, An Introduction, conſiſting of, 1. An Invocation of God by his proper Attributes, 2. A general Requeſt for his Compaſſion in this caſe. *Secondly*, A deſcription of the dejected Penitents deplorable Eſtate. *Thirdly*, The Petitions for his Relief, introduced by the Commemoration of the means appointed by God for our comfort; and then expreſſed particularly in requeſts, 1. For the rectifying of his Judgment, 2. For the encreaſe of his ſtrength, 3. For a ſupply of Divine Conſolation. *Laſtly*, All this begged through Jeſus Chriſt. *Amen.*

The Paraphraſe of this Prayer.

§. 9. [**O Bleſſed Lord**], who art praiſed by us and all Men, as the Author, the Fountain, and [**the Father of mercies, and the God of**] whom we receive [**all comforts**] in every kind of our diſtreſs [q]; Thou art beſt able and moſt willing to comfort thoſe that mourn; wherefore [**we beſeech thee, look down**] from Heaven thy dwelling place, [**in pity and compaſſion upon**] the diſconſolate condition of [**this thy Afflicted Servant**], who is extreamly grieved for his offences againſt

[q] 2 Cor. i. 3.

gainſt thee; the threatnings of thy Word do terrifie him, and the ſenſe of his having deſerved them, makes him believe [thou writeſt bitter things againſt him]: Thou calleſt to his mind Sins long ſince committed [and makeſt him to poſſeſs] the ſad effects of [his former Iniquities][r] which he would ſcarce ever have remembred more, if thou hadſt not awakened his Conſcience by this ſevere, but gracious method; the fear of [thy wrath] which his Tranſgreſſions have deſerved, [lyeth hard] and very heavy [upon him], ſo that he is deeply ſenſible of his offences, [and his Soul is full of trouble] for them[s], even to the danger of a ſad deſpair. [But, O merciful God, who] haſt not left poor dejected Penitents to ſink under their burden without remedy, ſince thou [haſt written thy holy Word for our Learning] and information in all caſes, and eſpecially for our direction in time of trouble, to the end [that we through patience] and ſubmiſſion to our deſerved ſorrows, together with the Conſolations [and comforts] which we receive from the Promiſes [of thy holy Scriptures, might have hope][t] of our Pardon, and refreſhing aſſurances of thy mercy: Do thou make theſe bleſſed means effectual to aſſwage this perſons grief: And in order thereunto, [give him a right underſtanding of himſelf], and the ſtate of his Soul, which is moſt hopeful now, that he ſees his miſery, and ſeeks redreſs. Grant him a right apprehenſion of all parts of thy holy Word, [and of thy threats and promiſes] in particular, ſo [that he may neither] by unreaſonable doubting whether thy promiſes belong to him, nor undue applying thy threatnings to himſelf, [caſt away his] only Anchor in this trouble, namely, his

[r] Job xiii. 26.

[s] Pſal. lxxxviii. 6.

[t] Rom. xv. 4.

his hope and [confidence in thee]; neither let him by a vile diſtruſt of thee, have truſt in any other, [nor place it any where but in thee]: And that his fears may not weaken and expoſe him to Sathans malice, [give him ſtrength] and true Chriſtian courage to bear up [againſt all his Temptations]: Let not the indiſpoſition of his body give the Enemy advantage to diſcompoſe his mind, but be pleaſed to cure [and heal all his diſtempers]: Remember that gracious promiſe, O Lord, and [break not *] with the terrors of thy diſpleaſure the contrite heart of this thy Servant, which can no more bear the weight of thy Wrath than [the bruiſed Reed]: O put not out, [nor quench] that little flame of hope that is left [in the ſmoaking flax], the waſted ſnuff of this feeble Lamp †, almoſt extinguiſhed already with its own fears: [O ſhut not up] neither reſtrain from him [thy tender mercies in diſpleaſure] for his offences ‡, leſt he be utterly diſheartned, [but make him to hear] the happy news of Pardon, that he may be full [of joy and gladneſs] ‖; and alſo [that the bones which thou haſt broken] by the terrors of thy anger [may rejoyce] and be made ſound upon the hopes of thy Reconciliation. O turn thee again at the laſt, and [deliver him] not only from the power and malice, but even [from the fear of] Sathan, who is [the Enemy] of our peace and comfort: And ſince his greateſt trouble is becauſe thou ſeemeſt to hide thy face from him, look favourably, O Lord [and lift up the light of thy Countenance], that it may ſhine [upon

* Iſa. xlii. 3. *Qui peccatori non porrigit manum nec portat onus fratris ſui, is calamum quaſſatum confringit: Et qui modicam ſcintillam fidei contemnit in parvulis, hic linum extinguit fumigans.* S. Hieron.

† *Linum pro ellychnio ex toſtum, quod veteres non extinguebant, ſed per ſe deficere ſinebant.* Plutarch. quæſt. Rom.

‡ Pſal. lxxvii. 9.

‖ Pſal. li. 8.

[upon him.] Let him perceive thou loveſt him, [and give him peace] of Conſcience to his endleſs comfort: all which we hope to obtain for him, becauſe it was purchaſed [through the Merits], and begged by the Interceſſion [and Mediation of Jeſus Chriſt] thy Son [our Lord] and only Saviour. *Amen.*

Of the Communion of the Sick.

§. 1. The holy Sacrament of the Lords Supper being the Commemoration of Chriſts death, and the means to convey unto us the benefits thereof, ought frequently to be received with the greateſt Devotion by all good Chriſtians in their health; and if it were ſo, they would be excellently prepared for Death, how ſuddenly, or in what ſhape ſoever it appeared. The daily Communions of the firſt Chriſtians made them ſo Zealous, and ſo fit for Martyrdom, whenſoever they were ſeized by their cruel Perſecutors; and the glorious effects it had upon thoſe Primitive Saints, did teach the world that this Sacrament was the beſt preparative for a holy and happy Death, ſo that of old it was eſteemed the greateſt unhappineſs imaginable to dye without having firſt Communicated; for they accounted and called this Sacrament the *Viaticum*, that is, the Proviſion which was to be made for this laſt and longeſt journey [z]; concerning which, the famous *Gregory Nyſſen* decrees "that none be ſent out to "this laſt and long Pilgrimage, "without this neceſſary *Viaticum* [a]: Yea, the Canons of ancient Councils both abroad [b], and at home,

z Concil. 1. Arauſican. can. 3. Concil. Agath. can. 15. *Græcis verò* Ἐφόδιον. *de quo* Balſam. Ἐφόδια δὲ λέγονται τὰ ἐπὶ τῇ ὁδῷ τοῖς ὁδεύουσι συμβαλλόμενα. Balſamon in Epiſt. Nyſſen.

a Greg. Nyſſen. Epiſt. ad Letoium Melliteuſ.

b *Viaticum tamen omnibus in morte poſitis non eſt negandum.* Concil. Agath. can. 15.

home [c], do ſtrictly enjoyn the giving of the Euchariſt to all dying perſons that were capable of it; nor is there any thing in all Antiquity more frequently mentioned, than the care of the Primitive Church in this matter: For thoſe very Penitents who had been denyed the Euchariſt in their health for ſome Crimes, were by the holy Canons ordered (upon their deſire) to have it Adminiſtred to them before their Death; ſo the firſt general Council of *Nice* determines [d]; and that (as the Fathers there ſpeak) according to the ancient and former Laws made in that caſe; whence it appears to have been in uſe long before that famous Council, and that not only the Primitive Doctors in the next Ages to the Apoſtles, had practiſed it [e], but divers Synods had preſcribed it before [f]; ſo that it may well be accounted an Apoſtolic Inſtitution, and firſt eſtabliſhed by thoſe who beſt knew the mind of Chriſt, and the nature of this Sacrament. It were endleſs to recount all the Examples that Hiſtory affords of holy Men that deſired to communicate on their Death-beds; let that of *Paulinus* ſuffice for the ancient Church, who received it in his Bed immediately before his departure [g]; and that of Reverend Mr. *Calvin* for the Modern [h], who being unable to go to Church, was carried in a Chair thither a little before his death, to receive the holy Communion; and

[c] — *ut cuncti ſacerdotes — omnibus infirmis, ante exitum vitæ Viaticum & Communionem Corporis Chriſti miſericorditer tribuant.* Egberti excerpt. 20. & 22. ap. Spelman Tom. 1.

[d] Concil. 1. Oecum. Nic. can. 13. Ὁ παλαιὸς καὶ κανονικὸς νόμος διαφυλαχθήσεται.

[e] Dionyſ. Alexandr. ap. Euſeb. lib. 6. cap. 34. Clerus Romanus ap. Cypr. Ep. 3. & Ep. 31.

[f] Concil. Anciran. can. 23. Concil. 1. Arelat. can. 14.

[g] Uranius in vitâ S. Paulini.

[h] Vita Calvini ap. Melch. Adam, p. 101.

the ſame Hiſtorian remarks it ſo often upon the death of the moſt famous Tranſ-marine Divines, that we may conclude it is the practice of all other reformed Churches, as well as of the Church of *England* to Communicate dying Perſons[i]. And that neither the Ancient nor Modern Church did eſteem this meerly as convenient, but as highly neceſſary, may be ſeen in thoſe many diſpenſations with other Canons, granted purely to ſecure this Communion of the Sick, ſome of which are mentioned in this Rubric. As *firſt*, Whereas it is ſtrictly Prohibited to celebrate divine Offices, and eſpecially this moſt holy Sacrament, in private Houſes[k]; yet as well in our own Canons[l], as in thoſe of elder times[m], there is a particular exception made, *viz.* Unleſs it be in caſe of dangerous Sickneſs, of thoſe who are deſirous to receive the Communion, yet are not able to come to Church, theſe may partake of it in their private Chamber. *Secondly*, Whereas the ancient Church allowed no Communion but where divers were preſent (the private Maſſes of the preſent Romaniſts being unknown to thoſe Ages[n]:) Yet if only two or three can be procured to Communicate with a Sick man, it is thought ſufficient; yea, in caſe of Contagious diſeaſes, rather than the dying Penitent ſhall want this Heavenly comfort, it is permitted to give it him alone; ſo that it is evident the Church earneſtly deſires that all her Members ſhould receive this bleſſed Sacrament before they go out of this Life, and declares

[i] Melch. Adam. vit. Hyperii, Snepfii, Heerbrandi, Chytræi, &c.

[k] Concil. 6. in Trullo, Can. 31. Can. Apoſtol. 31. Egberti excerpt. Can. 9. Canones Ælfric. can. 25.

[l] The 71. Canon of this Church.

[m] ---*Niſi ob extremam alicujus ægritudinem.* Edgari Leg. cap. 30. ap. Spelm. T. 1. p. 451.

[n] Concil. Nannetenſ. can. 30. Edgari Leg. cap. 35. Vide item Caſſandri Conſult. p. 218.

clares that nothing but an utter impossibility of obtaining it, can excuse us from it; and if that be our case, then (because no Man can be obliged to an impossibility) it is enough that we communicate Spiritually, as S. *Augustine* hath long since noted [o], and our Rubric here affirms, to prevent the fears and scruples of those who have no opportunity for the outward part; not to encourage the negligence of those who slip their opportunities till it be too late.

[o] *Crede & manducâsti.* Aug. Tract. in Johan. 25, & 26. Idem de Verb. Dom. Ser. 11.

§. 2. Having thus far considered the matter of fact, it remains that we *first* enquire into the reasons why the Church hath thought this Sacrament so particularly proper and necessary for dying Christians: And *Secondly*, Very briefly touch the manner of Administration: The Reasons I suppose may be taken, 1st. From the Nature of the Eucharist, which being the highest of all Christian duties, is therefore fittest for those who are nearest to Perfection. The Ancients called these Mysteries, by a name that signifies the ultimate Perfection [p], with which they ought to be honoured, who are now finishing their course, that they may pass from the highest act of Faith, and the nearest mediate Communion, to the immediate sight and full fruition of Jesus in his glory. 2dly. From the Benefits which this Ordinance doth convey to worthy Receivers, *viz.* 1. As it is a Seal of Remission of Sins, and so a means to quiet their Consciences by the effectual manifestations of the infinite Love and all-sufficient Merits of the Holy Jesus. 2. As it arms them against the fear of Death, by representing him their Victorious Redeemer, who by dying for them, conquered death, and pulled out the Sting thereof; so that divers of the Saints

[p] Τοῦ δὲ τελείου, ἐν τῷ τέλει τοῦ βίου καταξιούσθωσαν. Concil. Ancyran. can. 23.

after this Communion have chearfully ſung their *Nunc dimittis*, and longed to be with their deareſt Lord, deſiring rather than fearing that diſſolution which muſt precede their enjoyment of him. The Learned and Pious *Chytræus* having received the Sacrament upon his Death-bed, with a ſprightly Voice ſaid, "Now by the grace "of God we are ſafe and ſufficiently fore-armed, *Melch. Adam. in vit.* p. 691. 3. As it aſſures them of their Reſurrection, ſince Chriſt hath promiſed that whoever worthily eats his Fleſh, and drinks his Blood, he will raiſe them at the laſt day, *Joh.* vi. 54. and therefore they can triumph over Death, 1 *Cor.* xv. 55. knowing their Redeemer liveth, and will aſſuredly raiſe them to life again. 4. As it teſtifies they dye in the Peace and Communion of the Church, and conſequently are real Members of Chriſts Myſtical Body, and have a ſhare in all the priviledges belonging thereunto, which ſeems to be the main reaſon why it was ſo paſſionately deſired by the firſt Chriſtians, it being an undoubted maxim among them, that "out of the Church there was no Salvation. *Secondly*, As to the manner of Adminiſtration, it is the ſame with that which we have more largely commented upon in the *Companion to the Altar*, (whither we refer the Reader), only 'tis abbreviated in compliance with the Parties weakneſs. And as for the Preparation to it, I know no better method for a ſick & dying perſon, than to read the Office of Viſitation over, and to come to it with thoſe acts of Faith and Repentance, Confeſſion and Contrition, Forgiveneſs and Satisfaction, Charity and Devotion, which we have largely treated of before: Only let them conſider they had need do this duty well, which they are never likely to do again; and the more Devotion they do it with, the greater will be their comfort.

§. 3. There

§. 3. There remains no more, but to Paraphraſe the Collect, Epiſtle and Goſpel, which are appointed on this occaſion.

The Collect at the Communion of the Sick.

O [Almighty and everliving God], to whom we muſt always apply our ſelves in our diſtreſs, becauſe thou art the [maker of Man-kind], who takeſt care of the work of thine own hands, and our Heavenly Father [who doſt correct thoſe] for their faults [whom thou doſt love] moſt intirely, [and chaſtiſe every one] for their offences, [whom thou doſt receive] into the number of thy Children: We believe thou haſt a favour for this Perſon, although thou doſt afflict him; and therefore [we beſeech thee to have mercy upon this] poor Sufferer, who profeſſeth himſelf [thy Servant] ſtill, and acknowledgeth he is juſtly [viſited with thy Hand]: yet, O Lord, conſidering his weakneſs, be pleaſed to relieve him, [and to grant that he] conſidering his evil-deſervings, and ſubmitting to thy Will, [may take his ſickneſs patiently], while thou pleaſeſt it ſhall continue; and afterwards let him be reſtored, [and recover his bodily health] and former ſtrength again, [if it be thy gracious will]: But if thou ſeeſt it more for thy glory and his good, now to take him hence, O fit him for his diſſolution, [and whenſoever his ſoul] which thou haſt made immortal [ſhall depart from the body] by thy appointment, we beg [it may be] cleanſed by the Blood of Chriſt, ſo as [without ſpot] or ſtain of Sin, to be [preſented unto thee], and accepted into the glories of thy Heavenly Kingdom; which we intreat thee to grant, [through Jeſus Chriſt our Lord] and Saviour. *Amen.*

The Paraphraſe of the Epiſtle.

Heb. xii. 5. [My Son], when thou art gently afflicted, [deſpiſe not thou] thoſe ſufferings which are [the Chaſtening of the Lord], who can eaſily, and will certainly lay more on the Obdurate. And on the other ſide, do not deſpair [nor faint when thou art] more ſharply [rebuked of him], as if he could not, or would not ſupport thee; thou maiſt hope for his aid, even when he afflicts thee: [for, whom the Lord loveth] moſt dearly, [he chaſteneth] when they offend, [and ſcourgeth] very ſeverely [every Son whom he receiveth] into his Family; ſo that theſe ſtripes are an Argument of thy Adoption, and a token God is concerned for thy welfare.

The Paraphraſe of the Goſpel.

John v. 24. [Verily, verily], it is a great truth which [I ſay unto you], nothing is more profitable than to receive my words with Faith; for [he that heareth] the precepts and promiſes of [my Word, and] doing his part of the duties preſcribed, [believeth in] the Mercy and Truth of [him that ſent me] to ſave the World, for the fulfilling of the promiſes; that Man [hath] a good title to [everlaſting Life], ſo that he need not fear Death it ſelf, becauſe he is already acquitted [and ſhall not come into] the danger of [Condemnation, but is paſſed from] the diſmal fears of [Death, to] the bleſſed hopes of [Life] Eternal, and therefore in all conditions he may chearfully wait for the event.

The Office for

BURIAL

OF THE

DEAD.

THE INTRODUCTION,

CONCERNING

Burial of the Dead in general.

§. 1. WHEN Death hath diſſolved that near and dear Union between the Soul and Body, they return to their ſeveral Originals again, the Soul to God, who immediately Created it, and the Body to the Earth, whence it was taken, *Eccleſ.* xii. 7. "For "Nature hath appointed the Earth (ſaith *Philo*) for "Mans proper Region, both living and dying; this "receives us not only at our Birth, but at our de-"ceaſe alſo [a]: Our great Creator diſpoſes of the Celeſtial and better part, but leaves the Terreſtrial and meaner part to our care, expecting its alliance to our Nature, and the ſenſe of what we muſt one day be, ſhould move us to have a tender regard of it: And indeed all Nations do agree that there is a reſpect to be had

[a] Philo In Flaccum pag. 991. edit. Pariſ.

had to the Dead, and it is generally accounted a barbarous inhumanity to deny the rites of Sepulture to our Enemies [b]. 'Tis true, the ways of treating the bodies of the dead have varied according to the cuſtoms of particular Countreys, but all civilized people conſent in this, to perform Funerals with due Solemnity [c]: The firſt and moſt natural manner is by burying them in the Earth [d], which ſeems to be the moſt ancient of all others. The Romans themſelves uſed this way at firſt, for *Numa* was buried [e], and all others till *Corn. Sylla*'s time, who (having violated the Sepulchre of *Cajus Marius*, and fearing the like would be done to himſelf) was the firſt Patrician that ordered his body to be burned after the Phrygian manner; nor did this burning of dead bodies continue any longer among them than till the Empire became Chriſtian, for then Inhumation began to be reſtored [f]. But among all Nations, there was none excelled the *Egyptians* in their care of the Dead [g], Embalming them in the moſt curious and coſtly manner imaginable, which S. *Auguſtine* believes to ſpring from their belief of a Reſurrection [h]; and others ſay it was done with a perſwaſion, that the Soul doth not chooſe a new Body to inhabit ſo long as its former habitation remains uncorrupted [i], And certainly they did provide for this with exquiſite art, ſince many of the bodies thus Embalmed

[b] — *Hominémque cruentus Exuit & tenuem cæſis invidet arenam.* Virgil.

[c] Alex. ab Alexandro Genial. dier. l. 3. c. 2.

[d] Gen. xxiii. 4.

[e] Plin. nat. hiſt. l. 7. c. 54. Manut. leg. Rom. fol. 125.

[f] Macrob. Saturnal. lib. 7. cap. 7.

[g] Gatak. in Antonin. lib. 4. §. 48. pag. 175.

[h] *Ægyptii verò ſoli credunt reſurrectionem, quia diligenter curant cadavera mortuorum.* Aug. diverſ. Ser. 120.

[i] Servius, ad illa verba, —*animámque ſepulchro Condimus*—— Æ 1c..

balmed near 3000. years agoe, are found intire at this very day. But we muſt not expatiate on this ſubject, but (as more pertinent to our preſent deſign) apply our ſelves to anſwer *three* Enquiries: *Firſt*, Of what eſteem this duty of taking care of the Dead hath been in all ages and places? *Secondly*, What reaſons there have been given for it? *Thirdly*, What particular circumſtances in it are moſt obſervable to us Chriſtians.

§. 2. Firſt, the Burial of the Dead was always eſteemed an act of great Piety, for the very Heathens have called it a "Divine Inſtitution [k], and a "Law of the Immortal Gods [l]; and the *Romans* had a peculiar Deity to preſide over this affair [m]: Yea, the Philoſophers did reckon it one of the principal acts of Piety and Juſtice to bury the dead [n], and in common ſpeaking thoſe who did this laſt Office, were ſaid *Juſta facere*; and to neglect it, was reputed a great Crime. The *Athenians* admitted not them to be Magiſtrates who had not taken care of their Parents Sepulture [o]; and Beheaded a General of theirs, after he had got the Victory, for throwing the dead bodies of the Slain in a tempeſt into the Sea [p]. And *Plutarch* relates, that before they engaged with the *Perſians*, they took a ſolemn Oath, if they were Conquerers, to Bury both their Friends and Foes; for War it ſelf doth not deprive an Enemy of this right [q], which is a Petition that Nature it ſelf makes to us, and

[k] Iſocr. Panathen.
[l] Eurip. in ſupplic. Sophoc. in Antigone.
[m] Plut. vit. Numæ.

[n] *Qui enim de pietatis generibus ſcripſerunt, primum locum in Sepulturâ eſſe voluerunt.* Serv. Æn. 6. vid. Ariſt. lib. de virtut. & vitiis, cap. de Juſtit.

[o] Xenoph. rer. memor. pag. 587.

[p] Valer. Max. l. 9. c. 8.

[q] *Nè hoſtes quidem Sepulturam invident.* Tacit.

and a debt owing to Humanity [r]. And there seem to be some sparks of this Principle in many of the irrational Creatures which do bury their dead with admirable industry and care [s]. To this we may add, that Religion hath strengthened the Obligation to this duty, for the Faithful in all Ages have been wonderful solicitous for the decent Burial of their departed Friends. The Oriental Traditions inform us that *Noah* was commanded by God to bury the Body of *Adam* in Mount *Moriah*, and therefore he carefully preserved it in the Ark: And the Scripture doth peculiarly remark the Funerals of the Patriarchs, and the pious care of the Survivers in that matter [t]. And S. *Augustine* notes that *David* calls it an act of Mercy in the Inhabitants of *Jabesh-Gileads* burying the bodies of *Saul* and *Jonathan*, praying to God to bless them for it [u]; and our Saviour saith, the Funeral preparation which that devout Woman made for him, was a good work †. And so it was in the Christian Church always accounted; *Lactantius* calls it "the last and "greatest Office of Piety [x]. "There "is nothing (saith S. *Ambrose* [y]), "more excellent than this duty, to "do good to them that cannot re-"pay, to rescue the Partner of our Nature from Fowls "of the Air and Beasts of the Earth. How Zealously did the Pious Christians of old venture their own Lives to procure the bodies of those Martyrs which their Persecutors

[r] Οἶκτον τῆς κοινῆς φύσεως. Philo. Τῆς φύσεως τῆς κοινῆς ἀπαιτούσης μηκέτι ζῶντα κατάκρυψαι. Ælian. hist. anim. l. 12.

[s] Orig. in Cels. l. 4. Ælian. Hist. anim. 5. 49.

[t] Gen. xxiii. Chap. xxv. chap. xxxv. chap. l. *Antiquorum justorum funera officiosâ pietate curata sunt.* Aug. cur. pro mort. c. 3.

[u] 2 Sam. ii. 5.

† Matth. xxvi. 10.

[x] Lactant. instit. lib. 2. cap. 12.

[y] Ambros. lib. de Tobiâ.

cutors cruelty had left unburied, that they might decently interr them [z]; nor did they exclude the Heathen from this kind of Charity, but the *Alexandrian* Christians buried those who died of the Plague, and were left above-ground by their Pagan Relations [a], which inhumanity they condemned both in words and deeds, *Optatus Milevitanus* severely taxing the *Donatists* for this piece of Barbarity [b], and *David* of old complains of this cruelty, and curses the Authors of it [c]. To omit to bury the Dead, was then reckoned a Crime, as great as any, unless that of abusing, rifling, or violating the Sepulchres of the dead, which was forbidden by the Laws of Men [d], and accounted Sacriledge, and punished by the Vengeance of God on those who were guilty of it [e]. From all which it appears that Nature, Reason, Custom and Religion, do all consent to recommend unto us the care of our deceased Friends. And therefore when we are thus employed, we are about one of the greatest Offices of Piety, and are doing a very good work.

[z] Epist. Cler. Roman. ad Cypr. 2.

[a] Euseb. Eccles. hist. lib. 7. cap. 20.

[b] Optat. Milevit. l. 6.

[c] Psal. lxxix. 2.

[d] Cod. Theodos. lib. 6. Tit. 17. de sepulc. violat. & Cassiodor, Varior. lib. 6. cap. 8.

[e] Nicetas Choniates. histor. p. 54.

§. 3. Secondly, It may deserve our enquiry, what reason there should be for the high esteem that this Office hath obtained among all People; especially since it is certain, *First*, In the negative, that the rites of Burial do not any real good to the Party deceased, nor is the want of them any real hurt, the lifeless Corps is now uncapable of either pain or pleasure, honour or disgrace; and though the Poets feigned that the souls of Men wandred about the Stygian Lake, and were denyed a passage

ſage to their reſting place, while the body remained unburied [f]; this was only deſigned to work upon vulgar minds, for reaſon then taught the Philoſophers better things; ſo that *Socrates* told *Crito*, there would nothing remain of him when his Soul was gone, ſo that he cared not whether his body was buried or no (as *Plato* reports [g]). And *Theodorus Cyrenæus* being by a Tyrant threatned with a Croſs, and to be deprived of the honour of Burial, replied, it was all one to him whether he rotted in the Air or under the Earth [h]. As for us Chriſtians, we know that many of the holy Martyrs were denied a Grave by their malicious Murtherers, who burned their bodies to aſhes, and ſcattered them on the water; but though the Earth did not cover them, we are ſure the Heavens did receive them; and it is as eaſie for God to collect their ſcattered aſhes, as to ſeparate firſt, and then unite mingled duſt. And our bleſſed Saviour ſpeaking of the Perſecutors power, ſaith, "When they have killed the body, there is no more that they can do, *Luk.* xii. 5. that is, no more that can hurt, or need concern us; for though they can hinder us of a Tomb, yet that in our Lords account is no hurt to us; whence it follows, that it is no real harm to a good Man to want the Rites of Burial. *Secondly*, If it be asked, why then are all Man-kind ſo ſolicitous about it? I Anſwer, there are ſome reaſons which are common to Gentiles and Chriſtians, and others peculiar to the latter. Of the former ſort are theſe. 1ſt. That the bodies of our Friends may not be a prey to the Birds of the Air, and the Beaſts of the Earth, which no perſon

[f] *Nec ripas datur horrendas, nec rauca fluenta*
Transportare prius quàm ſedibus oſſa quierunt. Virg. Æn. 6. item Horat. Carm. l. 1. od. 28.

[g] Plato in Phædon. 181.

[h] Cicero Tuſcul. Quæſt.

ſon that hath any ſenſe of Humanity could endure to behold [i]. 2dly. That the ſhame of Nature may not be expoſed, ſince humane Modeſty cannot endure ſuch diſgrace to be done to thoſe of its own kind [k]; and no doubt it doth excite the Piety of the living to take care decently to cover the bodies of others, knowing themſelves ſhall be ſhortly in the ſame caſe, and conſidering what they would have to be done to themſelves [l]. 3dly. That all may return to their proper place, and as the body was made of Earth, ſo 'tis fit it ſhould return thither, which ſome of the Gentiles ingeniouſly called, a return to our Mothers lap, and the being covered with her skirt [m]. But the reaſons why the Chriſtians in particular are ſo ſolicitous for the decent Burial of their Friends, ſeem to be grounded on theſe three conſiderations. *Firſt*, the conſideration of their Original, as being made after Gods Image [n], which cannot be affronted, but the abuſe will be reflected on him after whoſe ſimilitude we are made. *Secondly*, The conſideration of what they lately were in their lives, that is, Members of Chriſt, Temples of the Holy Ghoſt [o], and the Recepta-

[i] *Non enim patiemur figuram & figmentum Dei, feris & volucribus in prædam jacere.* Lactant. inſtit. Lib. 6. Vid. 2 Sam. xxi. 10. *ita &* Sophocl. Antigone, & Quintil.

[k] Ἵνα τὰ τῆς φύσεως ἀπόῤῥητα μετὰ τὴν τελευτὴν ἅπασι μὴ δείκνυσθαι. Sopater Controv. ità Greg. Nyſſen. Ep. ad Letoi.

[l] Aug. cur. pro mort. c. 9.

[m] Gen. iii. 19. Grotius de ver. Relig. Chriſt. l. 1. §. 16. annot. 20. *Omniparens eadem eſt rerum commune ſepulchrum.* Lucret. *Redditur terræ corpus & ita locatum & ſitum quaſi operimento matris obducitur.* Xenoph. ap. Cicer. 2. de Leg.

[n] Lactant. inſtit. lib. 6. Maſius in Joſu. viii. 29.

[o] *Non ideò tamen contemnenda & abjicienda ſunt corpora defunctorum maximè juſtorum—quibus tanquam organis & vaſis ad omnia bona opera ſanctus uſus eſt Spiritus.* Aug. cur. pro mort. l. 3.

cles

cles of rational and noble ſouls [p]; and if we value the Coat or the Ring of a deceaſed Friend, how much more ought we to regard theſe Remains which were once beloved by Jeſus, and inhabited by the Divine Spirit? for the remembrance of the ſacred uſe theſe Limbs were formerly put to, commands us to pay a regard to them. *Thirdly*, The conſideration of what they ſhall be again; for indeed the principal cauſe why Chriſtians bury their Dead with ſo much Coſt and Solemnity, is the aſſurance of the Reſurrection [q]. We know this Corps ſhall live again, and be re-united to its Soul; it is to be the ſubject of Gods Omnipotence, who will come to awake them, and raiſe them up from thoſe Beds wherein we decently lay them to reſt. Nor do any deride this Piety but thoſe prophane Atheiſts who think nothing ſhall remain of us after Death [r], while we by this officious care do manifeſt our modeſty and humanity, our reverence to God, our reſpect to the Soul, and our hope of a bleſſed Reſurrection.

[p] Origen in Celſ. l. 5. p. 257.

[q] *Propter fidem reſurrectionis aſtruendam.* Aug. ut ſupr. c. 3. *——quidnam ſibi ſaxa cavata, Quid pulchra volunt monumenta, Niſi quòd res creditur illis Non mortua ſed data ſomno.* Prudentius. Vid. Tertul. Apol. cap. 42.

[r] Lucret. l. 3. Lucian de luctu, *&c.*

§. 4. Having conſidered Sepulture in general, it remains that we treat briefly of all the particulars relating thereunto, eſpecially thoſe which the Rubric prefixed to this Office intimates; that is 1ſt. Of the Perſons capable of Chriſtian Burial. 2dly. The place where they are to be Buried. 3dly. The time when. 4thly. The manner how. 5thly. The Office by which this duty is performed.

1. The Perſons capable of Chriſtian Burial, are only thoſe within the Pale of the Church, for the Rubric excludes

cludes all others from this priviledge, which is agreeable to the ſenſe of all Nations who have generally thought fit to puniſh ſome kind of Malefactors with the want of theſe Rites after their death, as well to afflict the Criminal while he lives, with apprehenſions of the diſgrace to be done to his body (which is naturally dear to all Men), as to perpetuate the odium of the Crime while the Corps is expoſed to publick ſcorn, after the offender hath parted with his life. Thus were Murtherers puniſhed among the *Romans* [r], and among the *Greeks* Robbers of Temples and Sacrilegious Perſons [s]; as alſo thoſe that betrayed their Country [u], with divers other notorious tranſgreſſors. But none have been ſo juſtly and ſo univerſally deprived of that natural right which all Men ſeem to have in a Grave, as thoſe who break that great Law of Nature, the Law of Self-preſervation by laying violent hands upon themſelves; theſe were forbid to be Buried among the Jews †, and among the ancient Romans alſo [x]; for this was the puniſhment of thoſe in *Tarquins* time, who ſlew themſelves rather than they would cleanſe the ſinks of the City [y]. And when many of the *Mileſian* Virgins made themſelves away, the reſt were reſtrained from ſo vile a Crime by a decree, that whoſoever ſo died, ſhould not be Buried, but their naked bodies expoſed to the common view [z]. And to confirm the equity of theſe cuſtoms, we find the Chriſtian Councils as well abroad [a],

[r] Lodov. Vives in Aug. de Civ. Dei l. 1. c. 12.

[s] Τοῖς Ἕλλησι κοινὸς νόμος ἐστὶν ἀτάφους ῥίπτεσθαι τοὺς ἱεροσύλους. Diodor. Sicul. l. 16.

[u] Xenophon hiſt. Græc. l. 1.

† Joſep. bell. Jud. l. 3. c. 14.

[x] Servius ad Æneid. 6.

[y] Id. ex libris Caſſ. Heminæ.

[z] Aul. Gel. Noct. Attic. lib. 15. cap. 10.

[a] *Hi qui ſibi ipſis violentam inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum Pſalmis ad Sepulturam corpora eorum deducantur.* Concil. Bracar. An. 561. Can. 16. vel 34.

as

as at home [b], have forbidden the Clergy to bury those that killed themselves, as doth also our present Rubric in imitation of those ancient Constitutions; and for very great reason, *viz.* to terrifie all from committing so detestable and desperate a sin, as is the wilful destroying of Gods Image, the casting away their own Souls as well as their opportunities of Repentance: The Church hereby declaring the hath little hopes of their Salvation, who dye in an act of the greatest wickedness, which they can never Repent of after it be committed. To these are to be added all that dye under the sentence of Excommunication, who in the Primitive times were denyed Christian Burial also, as we learn from *Synesius* [c], who forbids those under his jurisdiction to converse with Impious and Excommunicated persons, while living, or to accompany them to their Graves; and the like injunctions have been since renewed, and are in force at this day [d]: The intent of which Penalty, is to bring the Excommunicate to seek their Absolution and the Churches peace, for their Souls health ere they leave this World; and if not, to declare them cut off from the Body of Christ, and by this mark of infamy, to distinguish them from obedient and regular Christians. Finally, this Office is also denyed to Infants, not yet admitted into the Church by Baptism, as well by the aforesaid Council of *Bracara* [e], as by our own Rubric, not so much to punish the Infants who have done no Crime, as the Parents by whose neglect this too often happens. And

[b] LL. Edgari cap. 15. ap. Spelm. Concil. Tom. 1. 142.

[c] Synesii Epist. 58. ad Episcopos, &c. p. 203.

[d] Concil. Eborac. Anno 1311. Spelm. Tom. 2.

[e] *Item placuit ut Catechumenus sine redemptione Baptismi defunctis, ——neque oblationis sanctæ commemoratio, neque psallendi impendatur officium.* Concil. Bracar. can. 17.

pre-

perhaps this external and ſenſible kind of puniſhment may move them to be more careful to accompliſh the Office in due time, than higher and more ſpiritual conſiderations will do. All other Perſons that dye in the Communion of the Viſible Church, are capable of theſe Rites of Chriſtian Burial, according to the rules and practice both of the Primitive and the preſent Ages.

2dly. The place where the Dead are Buried, hath been varied according to the varietie of Times and Nations. The Jews being prohibited, by their Laws, to touch or come near a dead body, and it being declared that they who did ſo were unclean, it was neceſſary for them to have Sepulchres without their Cities, which cuſtom remained unto our Saviours time, *Luk.* vii. 12. And from them I ſuppoſe the Greeks and Romans derived, as well the opinion of being polluted by a dead body, as the Law of Burying without their Cities [f]. And ſince this Law was in force throughout the Roman Empire in the beginning of Chriſtianity, the Profeſſors of the Goſpel were obliged in obedience thereto, and compliance therewith, to bury their Dead without the Gates of the Cities, not out of any belief that the body of a deceaſed Chriſtian did defile the place or perſons near it; to confute which Jewiſh and Pagan fancy, they Conſecrated thoſe *Cæmeteria* where the bodies of the Faithful reſted into places of Prayer, and aſſembled there to Worſhip God, even after the Perſecutions ceaſed, when they built their Churches upon that Holy ground, as we may learn from S. *Chryſoſtoms* Homily, preached in one of theſe ſacred Burying places without the City; "Why (ſaith he) would our Fathers have "us meet here, and not in any other Burial place of

[f] *In urbe nè ſepelito*, LL. xii. Tabul. vide Al. ab Alex. l. 3. cap. 2.

"Martyrs? Surely becauſe a multitude of the Dead are "interred here [g]. And therefore thoſe who pretend to imitate the Primitive times now, by Burying in the Fields, do rather follow the Jewiſh and Pagan Laws than the Chriſtian. For when the Empire generally embraced the Faith, the bodies of many eminent Martyrs were tranſlated into Churches built within the Cities, and the Burial-place then generally deſired by all was near to thoſe Churches where the bodies of the holy Martyrs reſted, that is in the Church-yards [h]; but not within the walls of the Church, for the great Emperor *Conſtantine* himſelf, and many of his Succeſſors had their Sepulchres in the Church-yard dedicated to the Holy Apoſtles [i]; and the Council of *Bracara* aforeſaid, doth poſitively prohibit the Burying of any Corps within the walls of the Church [k]. But as ignorance and ſuperſtition encreaſed, this prudent Conſtitution was neglected, and firſt ſome of the eminent Clergy [l], with others of extraordinary Sanctity, were allowed to be Buried within the Church [m], till at laſt the Roman Church made this honour vendible, contrary to the decrees of their own ancient Doctors [n]. For our own Nation, the Roman cuſtom of Burying without the City, did of old obtain here, till in the year 750. *Cuthbert*, Arch-Biſhop of *Canterbury*, ordained the Dead ſhould

[g] ὅτι ἐνταῦθα τῶν νεκρῶν κεῖται πολύς. Chryſ. Tom. v. hom. 31.

[h] Vid. Optat. Milev. l. 6. & Script. Vitæ D. Ambroſ.

[i] Chryſoſt. hom. 26. in 2 Corinth. Niceph. Caliſt. l. 14. c. 58.

[k] *Placuit ut corpora defunctorum nullo modo intra baſilicam Sanctorum ſepeliantur.* Concil. Brac. can. 18.

[l] Godwin vit. Theodor. Cantuar. & vita S. Fulgentii.

[m] Concil. Mogunt. I. can. 52. An. 813. Concil. Tribur. An. 893.

[n] Hieron. in Geneſ. 23. Vita S. Gregorii Magni l. 2. c. 20. vide Spelman de Sepultur.

ſhould be interred in the Church-yards [o], for which ſome of the Ritualiſts do give a very pious reaſon, *viz.* That as the faithful are going to the Houſe of Prayer, their minds might be prepared by the proſpect of the Graves and Monuments of their Friends, and thereby put in mind of their own Mortality, there being nothing more apt to excite Men to devout and affectionate Prayer, than the ſerious remembrance of death and the World to come; and to this S. *Aug.* alludes, when he obſerves that Tombs are called in Greek *Memorials*, and in Latine *Monuments*, from their admoniſhing our minds, and keeping in our memories our own frail Eſtate [p]. And if we make this Religious uſe of them either in the Church-yard or in the Church, the matter is not great in whether of the places we Bury; for 'tis certain, the Holineſs of the place doth not really better or alter the eſtate of the Dead, but the right application thereof doth certainly profit the Living; yet it muſt be confeſſed, the Burying in the Church-yard is the more Primitive of the two, and the Humility of that Learned Cardinal *Cajetan* is very exemplary, who by his own direction was Buried without the Church.

[o] Godwin Vitâ Cuthberti.

[p] Vid. S. Auguſt. *libro de curâ pro Mortuis*, cap. 4.

3dly. Of the time we have not much to note, ſince our Rubric leaves it Arbitrary; only ſince Death is a ſleep, and the Grave a reſting place, the Night ſeems moſt proper for theſe Solemnities, and the ſilence and darkneſs thereof contributes to the making them more ſerious; and therefore the Evening is the uſual time of Funerals, and the Bearers were called *Veſpiliones* from that cuſtom [q]. It is not improbable

[q] *Veſpilioni a veſpere —perche di notte erano portati i corpi a ſepelirſi.* Porcacio Funer. Antiohi.

that the Primitive Perſecutions forcing the Chriſtians to Bury their Dead privately in the Night, might incline the following Ages to chooſe the ſame time; and to ſhew they did it now no longer in fear, they uſed to light many Torches, and with them to conduct the Dead triumphantly to their Graves, of which we find frequent mention in S. *Chryſoſtom*, S. *Hierom*, S. *Gregory*, and others [r]. And this ſeems to declare that they are gone out of Darkneſs into a marvellous and glorious Light.

[r] *Quos vide citatos* ap. Goar. not. in Eucholog. pag. 541.

4thly. As to the manner of Burial in other particulars, my deſigned brevity gives me not leave to enlarge upon them. Only we may note that the body of the deceaſed Chriſtian was firſt waſhed, *Act.* ix. 27. and ſometimes Embalmed with great coſt and care [s]; and being decently wrapped in fine Linnen, and dreſſed for the Grave, it was put into a Coffin, brought forth by the Friends; and if the Perſon were of great Sanctity, or one of the Clergy, it was carried on the ſhoulders of Prieſts or Biſhops [t] towards the Church or Cemetery where it was to be laid: However, the Prieſt ever went before the Corps both in the Eaſtern and Weſtern Church [u], as our Rubric now enjoyns, for he was to begin thoſe Holy Hymns wherewith the Deceaſed were brought to their Graves: The neareſt Friends and principal Mourners went next, and then all the Company followed in order after the Bier; which ancient Cuſtom hath this excellent Moral in it; "To be a Monitor to us "who ſurvive, that this our deceaſed Friend is gone "before

[s] *Scient Sabai pluris & carioris ſuas merces Chriſtianis ſepeliendis proſligari quàm Dîis ſumigandis.* Tertul. Apol. c. 42.

[t] *Tranſlata Epiſcoporum manibus & cervicem feretro ſubjicientibus.* Hieron. de Paulâ ep. 27.

[u] *Cadaver efferentes proficiſcimur præcedentibus ſacerdotibus* Rubric. Euchol. p. 526.

"before us, and that we must all follow him to the same "place very shortly; a thing noted by the Heathen †, but affording us Christians a most pious Meditation as we are following the Body to its place of rest; for we may spend our time as we are attending this sad Solemnity in considering how certainly we all must follow this our Brother, and how shortly our turn will come to take the precedence, and such holy thoughts will help us to prepare early and strictly for it, before it come upon us, and send us home bettered and improved by every one of these occasions.

† *Præcedenti pompâ funebri, vivi sequuntur tanquam haud multo pòst morituri.* Al. ab Alex. l. 3. c. 7. *Hinc exiquias dici autumat Donatus in illud Terentii — Funus interim præcedit, nos sequimur.* Polyd. Virg. lib. 6. cap. 10.

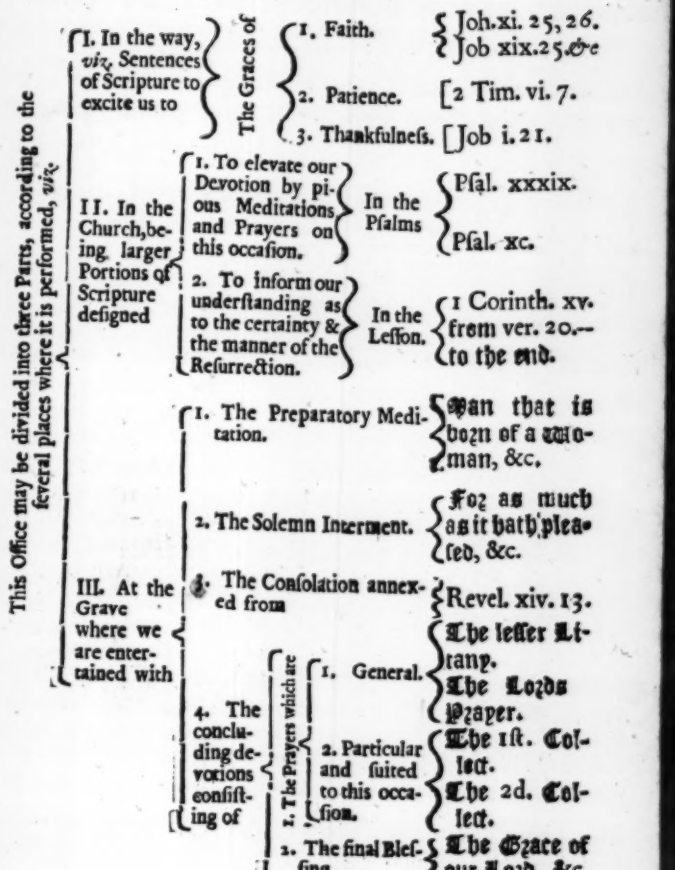
5thly. As to the Office and order of Burial, we must note, that the ignorance and corruption of the latter Centuries had not vitiated any of the Sacred Administrations more than this of Burial, upon which the fancies of Purgatory and Prayers for the Dead had so great an influence, that most of the Forms now extant, consist of little else but impertinent and useless Petitions for the Dead, with the vain Repetition whereof they are clogged, even to nauseate a considering Man, and make the whole tedious, if not ridiculous. Our Protestant Reformers therefore, remembring S. *Augustines* rule, "That all this "Office is designed rather for the comfort of the Living "than the benefit of the Dead *, have justly rejected these Superstitions, and contrived this present form wholly for the Instruction, Admonition, and Comfort of the Attendants on this Solemnity; and therein have reduced this matter to its prime intention and use: I confess it is not easie to tell exactly what the Primitive form of Burial

* *Magis vivorum solatia sunt quàm subsidia mortuorum.* Aug. cur. pro mort. cap. 2.

was, but this we are ſure of, that the Pſalms were a principal part thereof, as all the Fathers teſtifie; and a very ancient Council ſaith, "The Dead ſhall be brought to "their Grave only with ſinging of Pſalms — for the "Service of Divine Hymns alone at Chriſtian Funerals, "is ſufficient to declare their hope of the Reſurrection, *Concil. Tolet.* III. *can.* 22. The Pſalms therefore then were, and are now the chiefeſt part of this Office, and the reſt is generally taken out of Holy Scripture, being ſuch places as are moſt proper to this occaſion; and whoſoever conſiders it, as it is now drawn up, muſt needs ſay it is a moſt pious and practical Office. I confeſs the Ancient and Innocent commemorations of the Dead did very early begin to degenerate into Commendations of them, and ſome general ſupplications for them; but this was but young in S. *Auguſtins* days, who knows not well how to excuſe ſuch Prayers from Impertinence, and confeſſes they can profit none but Holy Men [7]; that is, none but ſuch as need them not, and are happy enough without them. But if that bleſſed Man had foreſeen the ſad conſequences of this abuſed Doctrine, no doubt he would not have once pleaded for it: Had he ſeen (as our Fore-fathers did) this ſeemingly innocent Piety made uſe of to ſerve the ends of Avarice and Impiety, he would (no doubt) utterly have rejected it, as they have done, out of this excellent form which contains nothing but pious and wholſome documents to the Living, nor hath it any further relation to the Dead (who is now uncapable of receiving the benefit of our Prayers) but only to declare our hopes that he ſhall have a joyful Reſurrection; and the method in which all this is done, is repreſented in the following Table.

[7] Aug. curâ pro Mort. cap. 1.

The


This Office may be divided into three Parts, according to the ſeveral places where it is performed, viz.
I. In the way, viz. Sentences of Scripture to excite us to
The Graces of
1. Faith.
Joh. xi. 25, 26.
Job xix. 25. &c
2. Patience.
2 Tim. vi. 7.
3. Thankfulneſs.
Job i. 21.
II. In the Church, being larger Portions of Scripture deſigned
1. To elevate our Devotion by pious Meditations and Prayers on this occaſion.
In the Pſalms
Pſal. xxxix.
Pſal. xc.
2. To inform our underſtanding as to the certainty & the manner of the Reſurrection.
In the Leſſon.
1 Corinth. xv. from ver. 20.— to the end.
III. At the Grave where we are entertained with
1. The Preparatory Meditation.
Man that is born of a Woman, &c.
2. The Solemn Interment.
For as much as it hath pleaſed, &c.
3. The Conſolation annexed from
Revel. xiv. 13.
4. The concluding devotions conſiſting of
1. The Prayers which are
1. General.
The leſſer Litany.
The Lords Prayer.
2. Particular and ſuited to this occaſion.
The 1ſt. Collect.
The 2d. Collect.
2. The final Bleſſing.
The Grace of our Lord, &c.

PARTITION I.

Of the Sentences uſed in the way.

SECTION I.

Of the firſt Sentence.

§. 1. BEcauſe the following a dear Friend to the Grave is Naturally accounted by us ſo ſad and ſo afflicting an Office, the Church hath called in the aids of Religion to enable us to bear it the more eaſily. It was with this deſign that pious Antiquity carried out their Dead with Hymns of Triumph, as Conquerors that had finiſhed their courſe, and obtained their Crown of Victory [a]. To this end were thoſe Hallelujahs ſung of old, as they went toward the Grave [b]; which cuſtom is yet retained in many parts of this Nation, where they divert the grief of the Friends and Mourners, by ſinging Pſalms from the Houſe of the Deceaſed

[a] Chryſoſt. Hom. 4. in Ep. ad Hebr.

[b] Hieron. ad Euſtoch. Ep. 27. & ad Oceanum Ep. 30.

ceased to the very Gate of the Church-yard; and there our Rubric appoints the Priest to meet them Cloathed in white, which is the colour of Joy, and that in which the blessed Angels use to appear: And when the holy Man comes forth to meet us in this attire, we may very justly look upon him as an Emblem of the Holy Angels, who go out with joy to receive the Souls of the Faithful which they conduct to the Kingdom of Glory, as we do their Bodies to the House of Rest. Now what can the Priest entertain this mournful Society with more properly, than with the Gospel of Peace; for since all Scripture is written for our Learning, that we through patience and comfort of the Scriptures might have hope, *Rom.* 15.4. whither should he go for Cordials upon so sad an occasion, but to that Store-house of Comfort, where there is a remedy for every malady? I am sure herein we do exactly follow the Primitive Pattern; for that ancient Author which bears the Name of *Dionysius Areopagita*, thus describes the Office of the Priest on this occasion, "The Ministers read the infallible promises "of our holy Resurrection, contained in the Divine O-"racles, and then devoutly sing the Anthems of Holy "Psalms which are on the same subject, and tend to the same purpose[e]; which is the very same with our method, who first begin with the Promises and Sentences of Scripture, and then pass to the proper Psalms. The subject of these Sentences, and the intent of them is, to teach us the three necessary Graces to be exercised at a Funeral, *viz.* Faith, Patience, and Thanksgiving and these placed in the same order that they must be practised; for by Faith we gain Patience, and when Patience hath her perfect work, it will produce Thanksgiving. The two first Sentences relate to the Grace of Faith, the first being an account of the ground

[e] Dionys. Eccles. Hierarch. c. 7.

ground of our Faith, *Joh.* xi. 25, 26. the ſecond being a precedent to direct us in the exerciſe thereof, *Job* xix. 25, &c. of which we will now treat in particular.

§. 2. Joh. xi. 25, 26. **I am the Reſurrection and the Life, ſaith the Lord; he that believeth in me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never dye**]. If we look to the original occaſion of this Sentence, we ſhall find it was ſpoken at firſt by the bleſſed Jeſus, as he was going towards the Grave of *Lazarus*, with intention to comfort a pious Mourner, and that alone is enough to convince us that it is exceeding proper for this place; yet we ſhall be more confirmed by obſerving that the fitneſs thereof to this occaſion hath recommended it to all the Chriſtians in the World for a part of the Burial Office: It ſeems very probable to me, to have been uſed on this account as early as the days of S. *Auguſtine*, for in that Sermon of his, which ſeems to have been made at a Funeral, he plainly refers to this piece of the preceding Office, when he bids the People remember what they had lately heard out of the Goſpel: "He that be-"lieveth in me, *&c.*[d] Certain it is, that it was anciently read for one of the Goſpels at Burial in the Weſtern Church [e]. And the Prieſt very often repeats it in the Greek Office, no leſs than twice in one page [f]. And the explication thereof will ſhew what reaſon there was for its ſo general uſe. Poor *Martha's* affection and ſorrow for her Brother had almoſt ſwallowed up her Faith, and made her forget at leaſt, if not doubt that Jeſus was the Eternal Son of God; and our Paſſions ſometimes prevail to the ſame exceſſive degree; but our Lord comforts both her and us, by ſetting

[d] *Quod audivimus nunc ex Evangelio tunc debemus, Qui credit in me,* &c Aug. Verb. Ap. Ser. 35.

[e] Durand. rational. l. 7. c. 35. de offic. mortuor.

[f] Euchologion offic. exequ. pag. 527.

ting his Omnipotence before us, and shewing us that he hath the power absolutely in himself, to raise the dead, and restore them to life, whether they be dead in a natural or spiritual sense: So that by believing in this our Omnipotent Saviour, a Sinner may be raised up from the death of sin, and a deceased Christian from natural death, who since he did believe in Jesus while he lived, is not to be properly accounted among the Dead now, for his soul, his better part, is now alive [g], and this Corps which we now follow, shall live again as soon as our Lord shall call for it: Having therefore such perswasions, and such Faith, why do we so passionately bewail our Friend as one that were lost for ever? The *Brachmans* neither grieved at death, nor esteemed life, because they believed there should be another life hereafter [h]. And will not their patience shame us, who believe the same thing upon infinitely surer grounds? for we have the word of Jesus and his Truth engaged for the Resurrection, and we are sure his Almighty power is able to effect it, and till we question either his Veracity or Omnipotence, we cannot reasonably grieve excessively: We that are now alive, do hope for Heaven and Immortality only by this same power, so that we seem to doubt of our own Resurrection if we question his that is deceased; and if we believe it concerning both him and our selves, we then are sure to meet again, and He is not to be lamented as one never like to be seen more. It would better become us to prepare to follow him, and to consider whether we our selves be not dead in sin, the worser kind of death; yet if so, our Lord can raise our Souls from spiritual

[g] *Licèt moriatur corpore, vivit spiritu.* Aug. V. Ap. Serm. 35. *Vivit quâ voluit vivere parte magis.*

[h] Καταφρονοῦσι δὲ θανατοῦ καὶ περὶ οὐδὲν ἡγοῦνται τὸ ζῆν, πείθονται γὰρ εἶναι Παλιγγενεσίαν. Clem. Alex. Stromat.

ritual as well as his Body from natural death; let us therefore take off our eye from the Bier, and look up to Jeſus, who, though Sin and Death ſtand in the way, is able to bring us both to the Life that never ſhall have end.

The Paraphraſe.

§. 3. *Joh.* xi. 25, 26.] Why are you ſo Afflicted when you follow a Friend to the Grave; [I am the] Author of the [Reſurrection], who will reſtore the ſenſe [and the life] to this Corps again [ſaith the Lord] Jeſus in his holy Goſpel; ſo that [he that believeth in me], and is my faithful Servant while he liveth, [though he were dead], as this Perſon is, and all of us muſt be, [yet ſhall he live] and be raiſed to life again at the laſt day; nay, he is not to be accounted dead now, becauſe his Soul ſtill liveth, and his Body ſhall be united unto it again: [And] for you that ſurvive, I aſſure you, that [whoſoever liveth] in my fear now, [and believeth in me], I can and will reſtore him, ſuch an one [ſhall never die] eternally; therefore ceaſe your Mourning and Complaints, and reſt ſatisfied in my Power, my Truth, and my Mercy.

SECTI-

SECTION II.

Of the ſecond Sentence.

§. 1. JOB xix. 25, 26, 27.] I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth; and though after my skin, Worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and my eyes ſhall behold, and not another]. The Book of *Job* contains ſo many lively deſcriptions of the miſeries of humane life, and the felicity of a Religious and Holy death, that it hath been anciently eſteemed of ſpecial uſe in this Office; and the Weſtern Church of old had nine ſeveral Leſſons at Burial from hence [i], beginning at *Job* vii. 16. "Let me alone, for my "days are vanity, &c. And this very Sentence is there reckoned the 8th. Leſſon [k]. And it is doubtleſs the moſt proper to this occaſion of all the reſt, as being a noble example of the exerciſe of that Faith which was preſcribed in the former verſe; 'tis very wonderful that *Job* who lived among the Gentiles ſo long before our Saviours riſing again, ſhould have ſo clear a notion of his own Reſurrection; and it will be our Infamy if we (who know that Jeſus is riſen) ſhall believe this Article in

[i] Durand. rational. l. 7. offic. Mortuor. cap. 35. Manual. Sarisb. fol. 91.

[k] Man. Sarisb. fol. 96.

in a less degree than he did[l]. I confess our last Translation hath been so nicely scrupulous to express the Letter of the present obscure Hebrew Text, that they have rendred the place more intricate, if not more obnoxious to such Mens Criticisms, who would evade this plain Testimony of the Resurrection, than it was before: And had we let the old Translation stand, which our first Reformers placed here, it had been more agreeable to all ancient and received Versions, to the sense of the holy Fathers, and to that occasion to which it is here applied; for thus it was before, "I "know that my Redeemer liveth, and that I shall "rise out of the Earth in the last day, and shall be co-"vered again with my skin, and shall see God in my "flesh; yea, I my self shall behold him, not with "other, but with these same Eyes[m]. Thus the Fathers read it, and accordingly expound it of a particular Resurrection of this body, which Catholick Doctrine S. *Chrysostom* saith, we are taught from this place[n]. In like manner S. *Hierom*[o], S. *Augustine*[p], S. *Gregory*[q], do interpret this Verse: In which sense it is an admirable Cordial to all that mourn for the loss of Friends, *viz.* To believe with holy *Job*, that the very same Person shall live again, and (which was the Faith of the Primitive Doctors) with the same form and figure, lineaments and features, so as to be known by their former Friends[r], even as the Parable re-

[l] S. Gregor. expos. Mor. lib. Job. l. 14. c. 33.

[m] Ita Vulg. Lat. & ita ferè Lxx.

[n] Δόγμα δὲ ἐντεῦθεν διδασκόμεθα ἐκκλησιαστικὸν, ὅτι τὸ σῶμα τὸ τοὺς πέρασμοὺς ὑπομεῖνον —— αὐτὸ συναναίσταται. Chrysost. in Job.

[o] Hieron. in loc. Tom. 8.

[p] Aug. de Civ. Dei 22, 29. & Serm. 2. de Nat. Dom.

[q] Greg. expos. mor. l. 14. c. 33.

[r] —*Vultûs vigor & color idem*
Qui modò vivit erit, nec me vel dente vel ungue Fraudatum revomet patefacti fossa sepulchri. Prudent. Apotheos.

pre-

preſents *Dives* knowing *Lazarus*, and the certain Hiſtory of the Goſpel aſſures us, that Jeſus was known to his Diſciples after his Reſurrection; and the Saints that aroſe then, were known by their proper features. And (as a very excellent and ancient Author argues) this ſhews the infinite power of God in preſerving every ones form intire, and juſtifies the equity of his proceeding in the laſt Judgment, in that he raiſeth the old body, but doth not create a new one [f]: And I may add that this perſwaſion of meeting and knowing our Friends again, will ſupport us mightily, while Death makes a ſeparation between us for a little ſpace. We have indeed loſt a Friend, he is dead, but Jeſus that hath Redeemed him and us from Death, is yet alive, and ſhall raiſe us all out of the duſt; we loſe the ſight of him for a ſeaſon, but the time will come when he and we both ſhall ſee God and our Bleſſed Saviour; yea, ſhall know and ſee each other with theſe very Eyes. And if we have this Faith, we cannot be much dejected.

[f] Reſp. ad Quæſt. Orthod. quæſt. 60. ap. Juſt. Mart.

The Paraphraſe.

§. 2. *Job* xix. 25, *&c.*] I will neither faint under my preſent trouble, nor fear Death it ſelf, becauſe [I know], and firmly believe [that my Redeemer liveth], and is able to deliver me, and raiſe me, and all his Servants from the Grave: Although he be now in Heaven, I am ſure that he will come again, [And that he ſhall ſtand] up to vindicate the cauſe of his Saints [at the latter day] and ſhall be ſeen by me and all Men [upon the Earth] after our Re-

Reſurrection: [And though after] I have put off [my skin], and laid down this garment of fleſh, [Worms] ſhall feed on me, and [deſtroy this body] by reducing it to duſt again; [yet] ſhall it be ſo perfectly reſtored, that [in my fleſh] even in the ſame body I now have [ſhall I ſee God] my Saviour coming to Judgment, [whom I ſhall ſee for my ſelf] in mine own perſon, [and mine eyes] being renewed and repaired, [ſhall behold] my dear Saviour himſelf, [and not another] and then ſhall I meet and rejoyce with all my pious deceaſed Friends again.

SECTION III.

Of the third Sentence.

§. 1. 1 *Tim.* vi. 7. WE brought nothing into this World, and it is certain we can carry nothing out]. The next Grace to be exerciſed at this time, is Patience, which is moſt violently aſſaulted by carnal and low conſiderations; when we think of their gain in another World, we are calm, but when we reflect on our own loſs in being deprived of them, or deſcend lower (as weaker minds do) to meditate upon all the comforts of this world, which they have left behind them; theſe things make our Paſſions furious: But this ſaying will cure both theſe diſeaſes; for admit we have loſt a dear, hopeful, loving, or uſeful Friend, what then? We brought no Friends with us into this World, nor can we carry them out from hence; they were given us by God, who can raiſe up others, and they are taken away by him, one by one, the better to prepare us for our own approaching death, when we muſt part with all at once; and what great matter is it for him to have his Band or Hat pulled off, who is ſhortly to put off all his Cloaths and go to Bed [t]. We ought rather to bleſs the Giver for the time we have enjoyed them, than to murmur that by taking them, he warns us of our own

[t] *Servus Domini non nimium contriſtaretur iis rebus vivens relictis, quos fuerat citò moriens relicturus.* Aug. de Civ. Dei, lib. 1. cap. 10. ſee Job i. 21.

own diſſolution. As for the things which this our deceaſed Friend hath left behind, who is now going naked to his Grave, alas he goes but as he came; ſo the wiſe Man notes, "As he came forth of his Mothers Womb, "naked ſhall he return, to go as he came, and ſhall take "nothing of his labour which he may carry away in his "hand, *Eccleſ.* v. 15. And *David* affirms of the greateſt and richeſt, "He ſhall carry nothing away with him "when he dyeth, neither ſhall his Pomp follow him, *Pſal.* xlix. 17. The famous *Saladine*, after he had Conquered the Eaſt, proclaimed he had nothing left to carry with him, but one poor Shirt. And the Voluptuous Perſian Emperor writ upon his Tomb-ſtone, that he had no more but what he had uſed while he was here. We brought neither Garments nor Wealth with us into the World [n], what we had we got here, and they were only uſeful while we ſtayed; what wonder then if we leave them all behind us? While we were to act our part on the Stage of this World, God gave us ſuitable habits, and ſhall we think it ſtrange that the Actors be undreſt when their Parts are fully done? "Whatever "lies about us, is but the furniture of our Inne, we are "to go further, and Nature ſtrips us when we return, as "well as when we entred; we muſt carry out no more "than we brought in †. They have left nothing (as the ſame *Seneca* obſerves) that was eſſential to them, or that they have need of in their eſtate; and though "they leave their body here, yet that they had "from hence, and themſelves are returned to God from whom they had their Original. I might adde, that the conſideration how naked Nature ſtrips us of allworldly

[n] *Neque enim cum veſtimentis naſcimur.—— nudos fudit in lucem—— nudos recepit terra.* Ambroſ. Naboth. cap. 1. *Divitiæ hîc acquiruntur, hîc relinquuntur.* id. ib. c. 6.

† Senec. Epiſt. 104.

things at our death, might teach us moderation in our purſuit of theſe objects, as well as Patience, for here is a Scripture and an Example both to aſſure us it is a great Vanity to purſue Riches or Honours too violently, in regard we muſt leave all behind us very ſhortly.

The Paraphraſe.

§. 2. Why do we wonder or grieve that we our ſelves, or others, are ſtript of our Earthly enjoyments, [we brought nothing into this world] with us, but were born naked; what we have, God gave us it only for our uſe here, [and it is certain], he will take it away again when our journey is at an end, ſo that [we can carry] neither Riches, Honours, Friends, nor [nothing] elſe of our enjoyments [ent] again when we dye. It muſt be our lot as well as his, who now goes before us, and therefore let us not repine for him, or for our ſelves, but ſubmit to the wiſe decrees of Heaven, and prepare to part with all when Death comes.

SECTI-

SECTION IV.

Of the fourth Sentence.

§. 1. Job i. 21. THE Lord gave & the Lord hath taken away, Bleſſed be the Name of the Lord]. It is not enough for the Faith of a Chriſtian to produce no more but barely Patience in theſe loſſes, for they muſt be thankful alſo: "In every "thing (ſaith S. *Paul*) give thanks, 1 *Theſ.* v. 8. even in afflictions, becauſe (as the Apoſtle adds there) "this "is the will of God in Chriſt Jeſus, concerning you; which excellent conſideration, (*viz.* that whatever happens to us, comes by the will of God, who in Jeſus Chriſt always wills what is beſt for us) being well digeſted, will teach us, with holy *Job* here, to give thanks to him in thoſe which we account the ſaddeſt diſpenſations: That bleſſed Man had a ſadder loſs than we have; and yet perceiving the Hand of God in it, he heartily gives him thanks. 'Tis the property of grief, ſo to poſſeſs our minds with the ſenſe of our preſent loſs, as to make us forgetful of, and ingrateful for the mercies we had before*. But let us with this bleſſed Sufferer reflect upon the Author of this comfort that is now taken from us, be it a Father or Mother, a Husband or Wife, a Son or a Daughter, a Siſter or Brother, a Patron or a Friend, we received

* *Plerique non computant quanta perceperint, quantùmque gaviſi ſunt, hoc habet inter cætera mala dolor quòd—ingratus eſt.* Senec. ep. 99.

them from God at first, and thus long we have enjoyed them by his gift, and do we forget all the comfort we have had in them? do we overlook all the time we have enjoyed them? Is there no thanks due to God for that? When S. *Ambrose* lost his dear Brother, he thus checks his excessive passion; "'Tis true, I ought "rather to rejoice that I had such a Brother, than com- "plain that I have lost him; for the first was Gods free "gift, the second is but Natures "debt [y]. His giving them was an act of his bounty, and he gave us what was not ours; his taking them away, is no more than Justice, for he doth but recal his own, which was only lent us for a time: And to be extreamly grieved at this, argues we have forgot they were Gods gifts, and took our selves to be the Proprietors in them. Whereas "good Men (saith *Philo*) having "the use of these things, look upon them as rightly be- "longing to God, and so they consider before-hand, that "it is lawful for the Lord to demand his own again "whenever he pleaseth, and by this means the loss of "them is born much more easily [z]. And truly if we forget his goodness, the great Lord and lender of all things may justly take some of his gifts from us, to check our mistake, and convince us he is the true owner of them; so that we must beware that our impatience for the loss of one Friend do not provoke him to take more; and the best way to keep what remains, is to praise him for the mercy we had in that which is now gone while we did enjoy it. I confess we cannot sincerely praise him while our mind is disturbed with unreasonable Passions, but we must clear our minds from these, and wisely consider it was the act of a just and gracious God, to whom we were obliged for the time

[y] Ambros. orat. in obit. Satyri fratris.

[z] Philo lib. de Cherub. edit. Paris. p. 128.

time it was continued to us, and then we may heartily give thanks.

The Paraphraſe.

§. 2. I have indeed a mighty ſorrow ſeizes on me, by thinking how great a loſs I ſuſtain, in being deprived of this comfort: But I will conſider [the Lord gave] it freely to me, and he let it continue with me thus long to my great ſatisfaction and advantage; [And the Lord], whoſe own it was, he now [hath taken away] this Bleſſing from me, which is but reſtored to the right owner, and will be happier with him than me. Can I therefore complain of any hard meaſure? O no! I will rather praiſe him for the comfort I have had, and ſay, [Bleſſed be the Name of the Lord] for this, as well as all his other Diſpenſations.

Partition II.

Of the Psalms and Lesson used in the Church.

Section I.

Of the xxxix. *Psalm.*

§. 1. ALthough at the first glance, joy may seem very unsuitable to a Funeral pile; yet upon maturer consideration, we shall see fit to retract that censure. The wiser sort of Heathens were wont to bury their Dead with great expression of joy, and to lament those that were newly Born, since the one was coming into a miserable world, which the other was freed from [a]. When one of the Indian Philosophers dies, the Survivers lament themselves, who must stay behind in this life, but celebrate his happiness as being now be-

[a] Ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους,
Τὸν φυντὰ θρηνεῖν εἰς ὅσ' ἔρχεται κακά·
Τὸν δ' αὖ θανόντα καὶ πόνων πεπαυμένον
Χαίροντας, εὐφημοῦντας, ἐκπέμπειν δόμων. Eurip.

come

come Immortal [b]; the like alſo is related of the *Thracians* [c]. The *Marſilians* made a Feaſt to all the Friends on this occaſion, which they learned from the *Athenians* [d], and they took it from the *Jews*, among whom theſe Funeral feaſts [e] had their firſt Original, which are yet in uſe in the Northern parts of this Nation. But the moſt uſual expreſſion of Joy and Thankſgiving among Chriſtians was by ſinging of Pſalms and Hymns, a cuſtom uſed even from the firſt Ages [f], and mentioned frequently by S. *Hierom* [g], by S. *Chryſoſtom* [h], and many others; yea, S. *Hierom* affirms that this uſage aroſe from Primitive Tradition [i]; which is very likely, if we conſider how generally it hath been obſerved in the Greek Rubric, "When they come into the Church, "the body being ſet down in the "lower end thereof, let them be-"gin to ſing the xci. Pſalm [k], and a little after, "at the end of every "Verſe, let them ſay Alleluja. The like uſe of ſinging of Pſalms [l] there is alſo in the Latine Church, who appoint the Cxiv. and Cxv. Pſalms (which are part of the great Hallelujah) the xxv. alſo, and divers others to be ſung in this Office. And *Balſamon* not only notes it as the general cuſtom, but pretends to give the reaſon thereof; "For now (ſaith he) we do celebrate "the Exequies of the dead, not with ſorrow, but with gladneſs

[b] Porphyr. de abſt. l. 4. §. 18.
[c] Polyd. Virg. de invent. l. 6. c. 10.
[d] Hieron Com. ad Jerem. 16.
[e] Jerem. xvi. 5. & Joſeph. Bell. Juda. l. 2. c. 1.
[f] Dionyſ. Eccleſ. hier. c. 7.
[g] *Sonabant Pſalmi, & aurata tecta Templorum in ſublimi quatiebat Alleluja.* Hieron. de mort. Fabiolæ.
[h] Οὐ διὰ τοῦτο ὕμνοι; ἢ διὰ τοῦτο ψαλμῳδίαι; ταῦτα πάντα χαιρόντων ἐστίν. Chryſoſt. in ep. Hebr. Hom. 4.
[i] *Hymnos quoque & Pſalmos de Chriſtianâ traditione decantans.* Anton. in ſun. Paul. Erem. ap. Hieron. T. 1. p. 318.
[k] Eucholog. offic. excqu. p. 526.
[l] Manual. Sarisb. fol. 113.

"gladness and mirth, giving thanks to God, who hath "granted this person to die in the right Faith, and that "we have now liberty to bury our "Dead openly, and not as in times "of Persecution [m]. In compliance with this ancient and universal custom, we have Psalms prescribed also, which by a more particular inspection will be found as agreeable to this Solemnity, as any that have place in the best Offices of this kind now extant in the world.

[m] Balsamon in Concil. Carthag. can. 106. ap. Bevereg. T. 1. p. 640.

§. 2. The first of these is the xxxix. Psalm, composed by holy *David* in some great affliction, as all grant; but none (that I find) hath observed the particular occasion thereof, which I have good reason to believe was the death of his beloved *Absolom*, for whom, no doubt, he writ this Funeral Elegy, after that *Joab* had so bitterly reproached him for the public expressions of his grief [n], which made *David* begin the Psalm with resolving to watch his words and passions more narrowly hereafter, and to stifle that grief which his natural affection excited, before such ungodly and obdurate Persons as *Joab* was, who would be sure to misinterpret it, *ver.* 1, 2, 3. and that he would ease his mind by secret Meditations and prayers, *ver.* 4. His praying for a due preparation for his own death, refers to *Absoloms* sudden death, *ver.* 5. His blaming his own care to get a large Empire, and leave it with great Riches to his Successor, evidently respects the loss of his designed Heir, *ver.* 7. The rebuke of the Foolish, *ver.* 9. was the malicious use which *Joab*, and such as had no regard to Gods wise dispensation, did make of this affliction. The fading of Beauty when death comes, *ver.* 12. most plainly refers to *Absoloms* goodly features, wherein he excelled all *Israel*, 2 *Sam.* xiv. 25. And lastly, the recover-

[n] 2 Sam. xviii. 33. & chap. xix. 5.

covering of his ſtrength, *ver.* 15. is not to be underſtood of being reſtored from Sickneſs, as many miſtake, but the recovering the ſtrength of his Family, now ſore weakned in the loſs of *Amnon* and *Abſolom*, the two principal of his Sons, which are in Scripture called the ſtrength of their Parents [o]. And other Authors do juſtifie the phraſe [p], which alſo is uſed in this very particular, 2 *Sam.* iii. 1. where *Davids* Houſe is ſaid to wax ſtronger upon the Birth of his Children, there reckoned up as the ſtrength of his Houſe. Now as this plainly manifeſts the literal meaning of this Pſalm (not ſo eaſily underſtood without this account of the occaſion thereof) ſo it ſhews how fitly it was choſen for this place, to direct and comfort thoſe who mourn (as *David* did) for the loſs of them that were dear unto them, teaching them to check all loud and boiſterous complaints, and to turn them into devout Prayers and Meditations: The deſign at firſt was to attend a Funeral, and ſo it is uſed ſtill. The parts of the whole Pſalm are two, *viz.* *Firſt*, *Davids* deportment before Men upon ſo great a loſs, *ver.* 1, 2, 3, 4. *Secondly*, His demeanour towards God, *ver.* 5. — to the end. In the *firſt* part we have 1ſt. His Reſolution to beware his Paſſion occaſion not evil Men to miſ-interpret him or blaſpheme God, *ver.* 1, 2. 2dly. His practice ſuitable thereunto, *ver.* 3, 4. in ſuppreſſing all his grief by ſilence. In the *ſecond* part is ſhewed how his ſorrow got vent, *viz.* By eaſing his oppreſſed ſoul to God in five devout Petitions, each of which is joyned with a proper Meditation. *Petition* I. For a due preparation to his own death, *ver.* 5. Joyned with

[o] Strength for Sons, *Gen.* xlix. 3. *Job* xviii. 12. ubi Hebr. *robur ejus*, *at* Chald. *Primogenitus ejus erit famelicus.* Pſal. lxxviii. 62. [*Power*] i. e. their Sons. [*Beauty*] i. e. their Daughters.

[p] Παῖδες ἔρυμα δόμων. Eurip. *Non legionis, non claſſes æquè firma Imperii munimenta, quàm numerus liberorum.* Tacitus.

with a threefold Meditation, 1ſt. Of the ſhortneſs of our Life, *ver.* 6. 2dly. Of the uncertainty of all our acquiſitions here, *ver.* 7. 3dly. Of the prudence of relying only upon God, *ver.* 8. *Petition* II. For the Pardon of ſin, the cauſe of all theſe evils; joyned with a Meditation of the reaſonableneſs of Patience, when we are juſtly chaſtiſed for it, *ver.* 9, 10. *Petit.* III. For a ceſſation of Judgments, *ver.* 11. followed by a Meditation of our frailty and diſability to contend with the Almighty, *ver.* 12. *Petit.* IV. For the Divine pity in his diſtreſs, *ver.* 13. with a Meditation annexed of his being but a Stranger on Earth, and one that was travelling toward Heaven as his home, *ver.* 14. *Petit.* V. For the continuance of his Life awhile, till he had ſetled the affairs of his Family, ſadly diſordered by theſe unexpected loſſes, *ver.* 15. which being ſo plain and ſo pertinent, it will only be needfull now, by a practical Paraphraſe to direct the Reader how to apply it to his own circumſtances at this time.

The Paraphraſe of the xxxix. *Pſalm.*

§. 3. *Pſal.* xxxix. *ver.* 1. Conſidering how apt all Men are in extream grief, to let fall raſh words tending to the diſhonour of God, and the offence of Man, [I ſaid] in my heart, and have reſolved that [I will take heed to my ways], and watch ſo narrowly againſt all Impatience, now that this grievous Affliction is come upon me, [that I offend not] either God or Man [with my tongue ¶]. I will beware of murmuring, or accuſing the Divine Providence, of deſpair as to my own, or envy as to my Neighbors

¶ *Si hoc cavet Prophetа, tu non cavеs? ſi hoc metuit in quo gratia Dei loquebatur, tu non metuis?* Ambroſ. in loc.

Eſtate,

Estate, into some of which evils my tongue would easily slip in this excessive sorrow, if I did not strictly guard it.

Ver. 2. I know the tongue is an unruly evil, and therefore is to be confined and chained down, as it were some fierce and ungovernable Beast, so that [I will keep] in my words, and refrain my mouth from outragious and passionate expressions [as it were] some furious Horse [r] that is curbed and reined in [with a Bridle]. And this strict care I will have especially [while the ungodly] the carnal, and ignorant Man, who considers nothing but the things of this life, [is in my sight], for such an one will certainly miss-interpret my complaints, as if I accused God, or repented me of my former Piety, or found no succour from Heaven, nor a good Conscience in this distress: And thus my impatience might be the occasion of his Blasphemy.

[r] *Metaphora à jumentis ferocioribus.* Jun. & Trem. vid. Psal. xxxii. 10.

Homo domat feram, & non domat linguam? Aug. de Verb. Dom. Ser. 4.

Ἀλλ' ἔστι κ'αμοὶ χαλιναῖς ἐπὶ γλώσσῃ φύλαξ. Æschyl. ap. Clem. Alex.

Ver. 3. To prevent which evil, my practice was answerable to my Resolution; for though my sorrow on this sad occasion was exceeding great, yet [I held my tongue] in public, [and said nothing] by way of repining, murmuring, or complaint: Yea, so fearful was I, that my Passion should transport me into any evil speeches, that [I kept silence] and wholly abstained, [yea, even from good words] [s], not knowing but that mischievous persons might misconstrue what was said in order to the clearing the honour of God and Religion, or to the Apologizing for my self [t]. [But it was] I confess an encrease of [pain

[s] *Dum nimis timeo ne loquar aliqua mala, tacui omnia bona.* Aug. in loc.

[t] *Siluit à bonis, quia bona conscientia non eget defensione Verborum, quæ suo nixa est testimonio.* Ambr. in loc.

[pain and grief to me] thus to ſmother my trouble, ſo as not to dare to vent it in ſpeaking things pious and neceſſary, juſt and proper to the occaſion.

Ver. 4. For it would have been ſome mitigation of my anguiſh, if I might have eaſed my oppreſſed mind with ſighs and tears *, with the moſt humble complaints and lamentations: But being forced to ſuppreſs my ſorrow [my heart was hot within me] †, and I thought more deeply of my inexpreſſible loſs, and the ſadneſs of my preſent circumſtances; [and while I was thus muſing] and ſtriving to conceal my Paſſion [the fire kindled] and brake forth, ſo that being able to hold no longer, I turned towards God my only comfort, reſolving my grief ſhould vent it ſelf only in devout Prayers and holy Meditations directed and preſented to him; [and at the laſt] having retired from the company of men that do not pity, or cannot help us, and applying my ſelf to God, [I ſpake with my tongue] this following Elegy to allay my ſorrow.

* —*Eſt quadam flere voluptas: Expletur lachrymis egeritúrque dolor.* Ovid. Triſt. 4. 3.

† *Strangulat incluſus dolor atque cor æſtuat intus, Cogitur & vires multiplicare ſuas.* id. ibid. 5. 1. *Magis exurunt quos ſecretæ lacerant curæ.* Senec. Agam.

Ver. 5. How ſuddenly are many younger and ſtronger than my ſelf ſnatcht away, oftentimes before they expected their death, or were prepared for it; wherefore, O [Lord, let me] ſo conſider theſe examples of mortality, that I may [know my end] cannot be far off, [and the number of my days] cannot be many, ſo that I had more need to ſpend my little period in preparing for my own diſſolution, than in fruitleſs bewailing thoſe that are gone a while before me; for thou haſt given me this and other inſtances [that I may be certified] how near my

my death is, rather than deceive my ſelf in counting [how long I have to live]; and upon the falſe hopes of that, be ſeized upon before I am prepared.

Ver. 6. And truly no large nor difficult meaſure is neceſſary to find out the length of my life, I may read it on my fingers ends [x], and mete it out with the breadth of my hand [y]; for [behold thou haſt made my days] ſo very ſhort, that they are but [as it were a ſpan long [z]], if they ſhould laſt to the full term that thou haſt allowed for humane life; [and mine age], who have already lived longer than many, [is nothing in reſpect of thee], who art infinite and everlaſting; it ſeems but a little moment to thy Eternity [a]. [And verily] if I were younger or ſtronger, it were not too ſoon to begin this preparation for a change, ſince [every man living] of what age, temper, or condition ſoever he be [b], [is altogether Vanity [c]], being liable to ſo many ſickneſſes, hurts and dangers, at all times, and in all places, that he is no where ſafe, nor ſure to live one minute; and therefore old and young, weak and ſtrong, high and low, ſhould immediately prepare themſelves for Death, againſt which they have no ſhelter nor ſecurity.

[x] *Alcuinus hinc colligit, quòd tempus noſtrum in digitos noſtros legi poſſit, uſque enim ad medium aſcendunt digiti, ad minimum autem deſcendunt.*

[y] Vulg. Lat. *Palmares feciſti Dies meos.*

[z] Τὸ ἀνθρώπινον βίον ὁ μὲν χρόνος στιγμή. Marc. Anton. l. 2. §. 17.

[a] *Quod ætatem vocamus humanam, compara immenſo, videbis quàm exiguum ſit.* Sen. ep. 99.

[b] *Fata enim ſeria non ſervant.* id. ep. 63. *Senibus mors in januis eſt, juvenibus in inſidiis.* Bern. de converſ. c. 14.

[c] Hebr. elegantèr, "*Omnis Adam, totus Abel.*

Ver. 7. And what is there ſo worthy of our care in this miſerable world, as to prepare betimes for a better ſtate; [for Man] doth here dwell in a mean and obſcure condi-

condition [d], which the Ancients compared to a dark and ſhady pit [e], wherein there is nothing worth the taking much pains about; and while he cheriſheth himſelf with hopes of his own life, he [walketh in a vain ſhadow], which like that of *Jonah*'s Gourd, may fail him ere the next morning: Or if he pretend he takes care for his Children and Poſterity, alas [he diſquieteth himſelf in vain] on that account alſo; for though with infinite ſtudy, pains, and pinching, [he heapeth up Riches] for his beloved Heirs, and with ſweat and toil plants theſe fruits of Wealth and Honours, he knows not who may ſucceed him, [and cannot tell who ſhall gather them], his own Children, or Strangers [f]: For his Heirs may die before him, his Wife or Daughter may convey all to an unknown Family; an unjuſt Guardian, an Enemy, or a ſad accident may deprive them of all if they do ſurvive. Why then do we neglect to lay up certain treaſures for our ſelves in Heaven, while we are ſo vainly buſie in laying up uncertain treaſures for others here on Earth, who perhaps never may enjoy them?

[d] Aquil. Καταδύσεις, ſcil. *ſicut muſtela, habitant in foramine, vel in ſpecu at Chalybes populi.* Vide Full. Miſcel. l. 3. c. 14.

[e] Pythagoras ſcil. & Plato, Ἄντρον ἢ σπήλαιον τὸ κόσμον ἀπεφήναντο. Porphyr. antro Nymph. 254.

[f] *Dic cui theſaurizas? mihi inquis; Hoc audes dicere moriturus? Filiis meis inquis; hoc audes dicere de morituris?* &c. apud Aug. Temp. Serm. 50.

Ver. 8. I am now deprived of a very dear, near, or uſeful Friend, whom I hoped long to enjoy to my great comfort and advantage: [And now] that death hath cut off all my expectations, O [Lord what is] there in this world that I can place [my hope] upon, but it will deceive me [g], ſince Old and Young, Rich

[g] *Sunt infida quædam refugia, ad quæ cùm quis confugerit, magis infirmatur quàm confirmatur.* Aug. in Pſal. 45.

and Poor, are all ſo frail, and do ſo ſadly diſappoint us, and ſuddenly leave us full of ſorrow and diſcontent: [truly my hope is] never more to be fixed, neither on my ſelf [b] or any mortal Man; but I will place it [even in thee] my God, who art ever the ſame, and never faileſt them that put their truſt in thee, thou ſhalt be my only confidence and ſtay hereafter.

[b] —*Ergo nec in te, quia tu Homo es.* Aug. Temp. Ser. 94.

Ver. 9. And ſince thou art now my only hope and ſuccour, I beſeech thee lay not too many of theſe ſad Chaſtiſements upon me. I confeſs my ſins have deſerved this preſent Calamity, and more of the like kind, nor while they remain unpardoned can I expect to be free; Wherefore, O Lord, [deliver me from] the guilt and puniſhment of [all my offences [i]] as well thoſe that cauſed this affliction, as all the reſt of my tranſgreſſions, [and make me not] by any more of theſe Judgments, liable to become a ſcorn and [a rebuke to the foolish] carnal Men, who (not conſidering the reaſons of thy correcting thine own Children, and valuing no happineſs but that of this world) will conclude preſently thou hateſt me, if thou proceedeſt in this method againſt me, and perhaps deride me for truſting in thee.

[i] *Non ſolùm ab eis ſed ab omnibus.* Aug. in loc.

Ver. 10. Though I was as ſenſible of the loſs of my dear Friends as any could be, yet for fear of this, I concealed my ſecret anguiſh, yea, [I became] as mute, as if I had been [dumb, and opened not my mouth] to ſpeak one complaining word, leſt my paſſion ſhould have cauſed thy Sacred Name to be diſhonoured, or thy Righteous Providences to be miſconſtrued. The Wicked diſcern not thy hand in theſe things, which makes them ſo apt to Blaſpheme; but I could no way impeach this ſeverity,

verity, [for] I knew [it was thy doing], and therefore was sure it was wisely and justly done; yet because evil Men would not so apprehend it, I was willing to suffer the greatest pain by hiding my sorrow, rather than that thou shouldest sustain the least dishonour by my complaining.

Ver. 11. But though I will not, nor dare not publish my trouble to Men who may pervert my expressions, yet I may safely pour out my Soul to thee, O Lord, to whom I may declare my misery, and of whom I may beg relief; be pleased to [take] this sad Calamity from me and mine that survive: I receive it indeed as [thy Plague] and the stripes thou givest me for my sins; but since I now repent of them, O take it [away from me] as well as from my Family, Friends, and Relations, that no more of us may die by this dreadful stroke as yet, for [I am even] almost ruined, and [consumed by means] of this one blow [of thy heavy hand], one touch whereof is enough to dash such a frail Creature as I am to nothing.

Ver. 12. Alas we cannot endure such stroaks, as may be seen in this Party lately fair, fresh, and strong, now cold and pale, without either breath or motion; for [when thou with] such sharp kind of [rebukes], as the stroak of Death is, [dost chasten Man] though never so justly, even [for sin], the gate at which death did first enter; He can no more abide the shock, than the Pitcher the stroak of a mighty Iron hammer [k]; for on a sudden [thou makest his beauty] vigour and strength [to consume away], and he becomes a lifeless Carkase, a clod of heavy clay, [like as it were a Moth] which by eating and [fretting a Garment] spoils all the glory and comeliness of it; such is he that is now gone, and such shall we all be when

[k] Isa. xlv. 9. Χύτρον καὶ πέτραν. Prov. Græc.

thou layest thy hand on us. [Every man therefore] being so soon and so easily destroyed and brought to nothing, [is but Vanity], unfit to contend with thy Omnipotence, and obliged by all means to submit humbly to thee, and make his peace early with thee.

Ver. 13. Which prudent course I resolve to take, even to make my supplication to thy Majesty, and beg my life may be a while continued through thy mercy. [Hear my Prayer, O Lord] which I make upon this account; with thine Eyes behold my misery, [and with thine Ears] hear my importunity, and [consider my calling] on thee in my distress: Hide not thy Face from my complaint, and [hold not thy peace at my tears] which I shed on this sad occasion, and let not my short life be made shorter by thy Wrath, or more uncomfortable by thy displeasure.

Ver. 14. I beg this, not that I expect all my portion of happiness in this miserable life, [for I am a Stranger] here upon Earth, that am only travelling through this world[1], nor can I be at home [with thee] my Father, until I come to Heaven. I look not on this as my abiding place, being but a Pilgrim [and a Sojourner] in my passage to my Heavenly Country, even as *Abraham*, *Isaac*, and *Jacob*, with the rest of thy Saints; and [as all my Fathers were] who are now gone from hence, but while they lived here, they esteemed themselves but only as Pilgrims passing to a better place: So that if I meet with trouble by the way, I am not to abide it long; and when I come to my blessed home, in thy Kingdom, I shall forget it all; on this account

[1] Gen. xlvii. 9. 2 Cor. v. 6, 7, 8. Heb. xi. 13. 1 Pet. ii. 11. *Incolatus dicitur Sanctorum vita.* Aug. in Gen. qu. 156. *Sancti non habitatores sed — peregrini; ubique terræ habitatores, peccatores intelliguntur.* Hieron. Ὁ δὲ βίος — ξένης ἐπιδημία. Marc. Anton. l. 2. §. 17.

count therefore I might well be patient under the greatest losses.

Ver. 15. But since my own stay will be so short, and one great comfort against Mortality, is to leave Posterity behind me to continue my Name and Family here, which all Men naturally desire [m]; [O spare me], and let me live [a little] longer here, even till those breaches which death hath made in my House and Family, be made up, [that I may recover my strength] in Children, Friends, and Relations, and in some measure recruit my late losses [before I go] by death away from [hence], for then I shall take a final leave of this world, [and be no more seen] by any mortal Man; and if I leave none behind me, not only my Person, but my Memorial would be obliterated by this Mortality.

[m] Τούτῳ τῷ τρόπῳ πᾶν τὸ θνητὸν σώζηται, καὶ ἀθανασίας τινὸς τυγχάνει. Plut. Sympos.

§. 4. As well this as the other Psalm is concluded with that ancient and excellent Hymn, *Gloria Patri*, of which having spoken before, we are only here to note that the Church of *England* doth not herein follow the Roman Church, who very absurdly did reject this Hymn, as being too joyful for this Solemnity [n], whereas we have proved the ancient Christians did bury the Faithful with all possible demonstrations of joy; and therefore with the Greek Church [o], and indeed with the Primitive, we do express our gratitude and our joy in this Eucharistical conclusion of the Psalms, as being well assured of the Resurrection, and the happiness that shall follow to all that depart hence in the Lord.

[n] *In hoc officio omnia laudis cantica subticemus——nec Gloria Patri ad responsoria vel in fine Psalmorum — dicimus.* Durand. Ration. l. 7. c. 35.

[o] *Gloria Patri*, habetur in offic. exequ. apud Eucholog. pag. 526.

SECTION II.

Of the XC. *Pſalm.*

§. 1. THE former Pſalm ſeems to be choſen by the Church to allay the exceſſive grief of the Relations and near Friends of the Deceaſed, whereas this is proper for all that attend on theſe Solemnities. Every Man is not expected to weep at a Funeral, becauſe all are not particularly concerned in the loſs; but every Man ought to be ſerious, and all of us are obliged not only by the bond of Chriſtianity, but by that of common Humanity, when one of our own kind, one of our fellow-Chriſtians dies, to conſider our own lot [p], and to apply this preſent inſtance of Mortality to our own peculiar condition. And to do this, we may be fairly aſſiſted by the preſent Pſalm, which will appear very neceſſary to thoſe who ſhall conſider how generally Men are unconcerned at a Neighbors Funeral [q]; how Unchriſtianly, nay, how Brutiſhly they ſpend that time (which might and ought to be laid out in applying this freſh example to themſelves) in vain and moſt impertinent diſcourſe, without any indication of their fear of God, their affection to their Neighbour, or their ſenſe of their own approaching diſſolution. Let ſuch

[p] *Cuivis poteſt accidere quod cuiquam poteſt.* Pub. Syr.
Οὐκ ἔστιν ἐπὶτῆν ζῶντι τῦτ' ὃ πείσομαι. Menand.

[q] *Alienis non admonemur caſibus, illos eſſe communes: tot præter domum noſtram ducuntur exequiæ, & de morte non cogitamus.* Senec. ad Marc. cap. 9.

ſuch obſerve how holy *Moſes* (the Author of this Pſalm, as the Title ſhews) was affected when he beheld, even Sinners die on every ſide of him; for this is alſo a Funeral Elegy compoſed upon the death of that vaſt multitude, who for their murmuring and infidelity, were ſentenced to leave their Carcaſes in the Wilderneſs [r], and accordingly by little & little, did all waſte away before they came into *Canaan*: Whereupon the holy Prophet breaks forth into theſe Religious Meditations and Prayers, not accuſing the Divine Providence, but applying all to the beſt advantage in a moſt pious manner; ſhewing us withal, what thoughts we ought to entertain when we have the proſpect of a Funeral before our eyes. And that we may uſe it to this end, let us obſerve the method of this Pſalm, which contains two parts, 1. Pious Meditations. 2. Fervent Prayer. 1. The *Meditation* is concerning two points. *Firſt*, The excellency of God: 1ſt. As to his Providence, *ver.* 1. 2dly, As to his Eternity, *ver.* 2. 3dly. As to his Power over us, both as to our Death, *ver.* 3. and our Reſurrection, *ver.* 3, 4. *Secondly*, The frailty of Man, both as to his Body and Mind; 1ſt. His Body, and that both when God chaſtiſes him, of which here is noted the effects of ſuch chaſtiſement, *ver.* 5, 6, 7. and the cauſe, *ver.* 8, 9. and when God lets him alone to his full time, *ver.* 10. 2dly. The frailty of Man, as to his mind, ſhewed in his not fearing and ſtriving to prevent this, *ver.* 11. 2. The *ſecond* part of the Pſalm is Prayer. 1ſt. For Spiritual Grace, to teach us to make a right uſe of our frailty, *ver.* 12. 2dly. For Temporal Proſperity, both in removing the Evil from us, *ver.* 13, 14, 15. and alſo in reſtoring good things unto us, *ver.* 16, 17. all which will be more fully explained by the following Paraphraſe.

[r] *Oratio, quam oravit Moſes —cùm peccâſſet —Iſrael in deſerto.* Chal. Par. vid. Jun. & Tremel. & D. Hammond.

The Paraphraſe of the xc. *Pſalm.*

§. 2. *Pſalm* xc. *ver.* 1. When our Neighbors are taken away by death, we cannot but have ſome reflexions upon our own danger, who are as frail as they; but in this fear to whom ſhould we flie for ſuccour, but unto thee? for O [**Lord, thou haſt been our Refuge**] and Houſe of defence in all the changes of this mortal life; thou didſt protect our Fathers, doſt defend us, and wilt preſerve our Poſterity [**from one Generation**] which goeth [**to another**] which cometh after and ſucceedeth [t]; we ever have, and always will rely on thee, for though we are daily changing, thou art ſtill the ſame.

[r] *Et in præterito, & in præſenti, & in futuro.* Hieron. in loc.

[t] Pſal. cii. 27. Eccleſ. i. 4. Jam. i. 17.

Ver. 2. On whom ſhould ſuch mutable Creatures as we depend, but on an Immutable God? We lately had our beginning, and ſhortly ſhall have our end. But thou art Infinite and Eternal [**before the Mountains were brought forth**] out of the firſt Chaos, [**or ever the Earth and**] the other parts of [**the world were made**], thou didſt exiſt and waſt in being, for they were Created by thy power, ſo that thou art from all Eternity; nor can we properly ſay thou waſt, but [**thou art God**], for thy exiſtence is not meaſured by time [u], nor is any thing paſt or to come in reſpect of thee; thy be-

[u] *Non fuiſti nec eris, ſed præſentis ſignificationis verbum poſuit, inſinuans Dei ſubſtantiam omnino incommutabilem, ubi non Eſt, Fuit & erit, ſed tantummodo Eſt.* Aug. in loc. *De divinâ eſſentiâ, ὃν ἐρρήθως λέγομεν τὸ ἦν, ἐστί τε, καὶ ἔσται, τῇ δὲ τὸ Ἐστὶ μόνον προσήκει.* Plato in Timæo.

ing

ing is [from everlaſting], becauſe it had no beginning, [and world without end], becauſe it can have no period. And in ſuch a God ought we to truſt, who can never alter, howſoever this world do change and vary.

Ver. 3. We poor finite Creatures were made at firſt by thy power, and have lived ever ſince by thy permiſſion, for when thou pleaſeſt [thou turneſt Man to deſtruction] and takeſt away the life which thou gaveſt, and then we return to the duſt, out of which we were made; and to ſupply our places, thou canſt call for a new Generation to ſtand up in our ſtead: But thou wilt not let thoſe periſh who are turned to corruption, for when thou pleaſeſt to revive them [again, thou ſayeſt] to them that ſleep in the Grave, [Come again] from death, and ariſe [ye Children of men], and they ſhall hear thy voice and live; for as thou madeſt them by a word, ſo canſt thou raiſe them again by a word alſo; ſo that we need not fear death our ſelves, nor grieve too much for thoſe who are taken away by it, having ſo mighty a God to truſt in for their Reſurrection and ours alſo.

Ver. 4. It may perhaps ſeem a long time to us, before the coming of this Reſurrection, becauſe we reckon by the little minutes of time; but neither the continuance of the longeſt life on earth, nor the time of thoſe who lye longeſt in the grave is conſiderable to thee; [for a thouſand years], which is longer than *Adams* or *Methuſelahs* age †, and perhaps than the world hath to endure, is [in thy ſight] but as one day: Yea all theſe years to thee [are but as yeſterday] is to us, which ſeems very ſhort when once it is paſt by and gone *. And ſo will all the time

† *Ad comparationem æternitatis tuæ, quod grande fuit, breve eſt. Quid enim poteſt grande eſſe quod finem habet?* Hieron. in loc.

* *Tanquam dies Heſternus qui præteriit, nox-craſtinus qui venturus eſt.* Auguſt. in loc.

until

until the general Resurrection seem to them that are then alive; and for the dead, the time cannot be long to them, [**seeing that**] while they lye sleeping in their Graves, it [**is past as a watch**] of three or four hours long is passed over [**in the night**[y]] with us, while we rest in our Beds, for then we perceive not how the time spends: Well may we therefore wait with Patience, till Gods time be come to raise up both them and us at the general Resurrection of the last day.

[y] *Una ergo vigilia tres horæ sunt, nox enim dividitur in quatuor vigilias.* Hieron. in loc.

Ver. 5. And indeed the life to come is that which we ought chiefly to regard, for the life of Men on Earth is very inconsiderable; if they live to their utmost period, alas how soon is that gone! But if they begin by sin to provoke thee, [**as soon as thou**] with one blast of thy displeasure [**scatterest them, they are**] snatcht away in their very prime; and [**even as a sleep**] seizeth on a healthful Man insensibly, and presently bindeth up all his senses, so death (of which sleep is the Image) strips them presently of all motion and power, who seemed likely enough to live; they would wither of themselves in a little time, but by thy wrath they drop down, [**and fade away suddenly, like the grass**] which is cut down by the Scythe, and stands not to decay upon the ground; which shews how frail and uncertain we are at our best estate.

Ver. 6. Nor can there be a fitter Emblem hereof than Grass, or that kind thereof which Naturalists tell us is but of one days continuance[z]; for our life springs suddenly, shews beautifully, and fades presently: [**In the morning**] of youth [**it is green**], and springs fast, [**and groweth up**] to the Noon

[z] Ἐφημερόν. *Nomen plantæ,* Διὰ τὸ ἕωθεν ἀναδιδόσθαι, τῇ δὲ μεσημβρίᾳ τελειοῦσθαι πρὸς ἑσπερὰν δὲ ἀναίνεσθαι. Schol. Nicandr. ap. Gatak. not. in Antoninum lib. 4. §. 48.

Noon of middle Age, and then it looks fair, [but in the evening] of old age [it is cut down] by death; and the soul once gone, the body is immediately [dryed up and withered [a]] in the Grave, retaining neither beauty nor vigour in it. And is Man a thing to be relied on, who runs through so many changes in a few years, it may be in one day? What wonder is it if many of us die daily? What stupidity for any of us to presume we shall live long?

[a] *Floremus in adolescentiâ, arescimus in senectute.* Hieron. in loc. *Decidit utique in morte, durescat in cadavere, arescat in pulvere.* Aug. in loc.

Ver. 7. Let the frailty of our Natures, and the many examples we see, rather admonish us to beware of cutting our short life shorter by offending thy Majesty, [for we consume away] by little and little, our lives grow shorter than those of our Fore-fathers [b], and our numbers are daily lessened by thy striking many of us before our time [in thy displeasure] for our sins [c]. And therefore we that survive and observe the passages of thy Providence tremble, [and are afraid at] these dreadfull effects of [thy wrathful indignation], fearing lest thou shouldest smite us suddenly for our particular sins, and we resolve upon this warning to make our peace by a serious and speedy Repentance.

[b] *usque ad mille ferè [annos] veneramus, ecce in brevem vita nostra contracta est.* Hieron. in loc.

[c] *Hanc autem pœnam de peccato veniſſe non tacens, subjecit, Ecce defecimus,* &c. Aug. in loc.

Ver. 8. The many late examples among us, seem to declare it is a time of Judgment, and by these punishments we may reasonably fear that [thou hast set our misdeeds before thee], which we had forgot and cast behind us, [and our secret sins] which we acted in darkness, and thought never to have heard of more, these were

were all noted in thy book, which is now opened and placed [in the light of thy Countenance] before thee on thy dreadful Tribunal, whither thou hast summoned many of us to appear already, and we know not whose turn it may be to be called by death next; so that we had need all to prepare our Accounts against our Summons comes.

Ver. 9. And to remain impenitent in such a time, and after so many warnings, will certainly stir up thy fury against us, and then we are gone in a moment; [for when thou art angry] at us for our desperate security, and wretched obstinacy, then be we never so young [all our days] that remained, are cut off and [are gone]. By such daring impiety, we are our own Executioners, for [we bring our years to an end] suddenly, and our life is past and slipt away [as a Tale that is told [d]], which is done ere we consider, and when 'tis past, we cannot say any time was spent in the relating of it. The Sinners life is swept away by Gods wrath as suddenly as a Dream or a Thought vanish, as unexpectedly as the Web of a silly Spider [e], which sate secure and feared no evil.

[d] *Dicto citiùs.* Vers. Castal. *ut meditatio.* Drusius. *Quod* Homer. Odyss. H--ὡσεὶ νόημα. & Theognis--ὥστε νόημα παρέρχεται ἀγλαὸς ἥβη. Et Thales, Τάχιστον νοῦς διὰ παντὸς γὰρ τρέχει.

[e] *Sicut aranea meditabuntur.* Vulg. Lat. ita & Lxx.

Ver. 10. But if God should not hasten our end by any sad Judgment, it were intolerable folly to defer our Repentance in hopes of a long continuance here. For [the dayes of our Age], when we live to our full time, are usually computed to be no more than [threescore years and ten [f],] to which

[f] Ὅρον ἀνθρωπίνου βίου φησὶν ἔτη ἑβδομήκοντα. Solon. ap. Diog. Laert. vit. *Ita &* Herodotus *de eodem Solone : & idem* ap. Clem. Alex. Strom. 6. Τῇ δεκάτῃ (ἑβδόμαδι scil.) ἔτι τέλεσαι κατὰ μέτρον ἵκοιτο· Οὐκ ἂν ἄωρος ἐὼν μοῖραν ἔχει θανάτου.

which period not one of an hundred doth arrive; but what if some few exceed it, [and though Men be] sometimes so well tempered, and [so strong], so healthful and so vigorous, [that they come to] live till they be [fourscore years] of age, before they stoop to the stroke of death, [yet is their strength] so miserably wasted and decayed before that time, and they have so many infirmities of old Age upon them [g], that their very life is [then but labour and sorrow], and they are a burden to themselves, scarce able to bear their outward evils, and no way fit to do acts of Piety or Repentance [h]. And besides, this long space, when it is reviewed, seems as nothing to those who have enjoyed it, [so soon passeth it away] as well as the shortest life, for at last it must be cut off by death, which wholly removes us hence, [and we are gone] then to our long homes, nor can we ever have opportunity of Repentance any more.

[g] *Senectus ipsa morbus est.* Hieron. in. loc. ἡ γῆρας φυσικὴ νόσος. Clem. Alex. — *subeunt morbi tristisque senectus.* Virg. Georg. 3.

[h] *In imo pessimum.* Sen. ep. 1. Ἐν τῷ γήρᾳ γὰρ οὐδὲν δυνάμεθ' οὐδ' ἰσχύομεν. Phereсyd.

Ver. 11. And now one would imagine, since all Men are so frail, that every Man should repent, prepare and make his peace with thee immediately. [But who] is there almost for all this, that [regardeth the power of thy wrath], or considereth his own danger of being destroyed both in soul and body, so as to seek to appease thy anger, or escape this imminent danger? Verily scarce one; no not though if Men feared thy wrath, they should never feel it [i], [for thereafter as a Man feareth] thy anger, and uses means to avoid it, [so is thy displeasure]; if he fear it much, and seek to escape it, thou wilt freely lay

[i] *Timendo cavebimus, cavendo salvi erimus.* Tertul. de cult. fœm. l. 1.

lay aside thine Indignation; so that by a timely fear, one might easily secure himself, and yet we will not take so easie a course as this for our own safety and Salvation.

Ver. 12. But how wicked and foolish soever others are, in forgetting their own Mortality, and despising thy gracious warnings, do thou, O Lord, [**so teach us**] by thy holy Spirit to apprehend our own frailty, and [**to number**] the shortness and uncertainty of [**our days**] which we are to spend here, in comparison of that Eternity which we must spend in another world, [**that we**] passing by these vain and momentany cares and pleasures, [**may apply our hearts**] with all diligence [**unto**] the study of the true [**wisdom**], which is to be wise unto Salvation, and to prepare something for us in another world before we leave this.

Ver. 13. Thou hast long hid thy face from us, and sorely afflicted us, but when thy Judgments have wrought this effect on us, [**turn thee again**] towards us, [**O Lord, at the last**] in mercy, [**and be gracious unto**] those of us that are yet left alive, for we are [**thy Servants**] and have resolved to spend the remainder of our days in thy fear.

Ver. 14. And because none of our losses grieve us so much as the fear we have lost thy favour, [**O satisfie us**] thou art not angry at us by relieving us [**with thy mercy**] and restoring us to our former Prosperity; which happiness be thou pleased to grant us freely, [**and that soon** k], before our Calamities have too much depressed us, [**so shall we rejoyce**] in thy goodness, [**and be glad**] of these tokens of thy loving kindness; yea, and be bound to praise thee, and bless thee [**all the days of our life**] for them, and what is wanting through the shortness of time here, we will make up hereafter with eternal Hallelujahs.

k *Proprium est libenter facientis citò facere.* Senec.

Ver. 15.

Ver. 15. Though our Sins be many, yet let us not have a cup of bitter sufferings without any mixture of Blessings, [comfort us again] good Lord we beseech thee [now, after the time], and according to the measure [that thou hast plagued us] with these grievous losses of Neighbors and Friends; [and for the years] of grief and mourning, [wherein we have suffered Adversity], let us now have a proportionable time of joy and prosperity, for thou knowest the frailty of our Nature to be such, that we cannot bear up always under Affliction without some respite and refreshments.

Ver. 16. Our time of suffering hath been very long, wherefore we beg that our time of comfort may begin early, and last a great while, [shew thy Servants] who have been sufferers [thy work] of mercy in their own days, and let the prosperity now begun, continue so long, that their Posterity [and their Children] after them, may see [thy glory] in comforting the distressed, and preserving those that trust in thee, so shalt thou be praised in this generation and the next also.

Ver. 17. And when thou hast pardoned those Sins that have made us seem destitute of thy visible presence among us all these dismal times; then let the infinite mercy [and the glorious Majesty of the Lord our God] appear again in our protection and defence; yea, let it remain with us, and [be upon us] for ever and ever; for we are resolved for ever hereafter, only to employ our selves in works of Holiness and Piety; wherefore Lord [prosper thou the work of our hands], by bestowing thy Spirit [upon us], that we may work out our own Salvation. And since this is that we are about, [O prosper thou our handy-work], that we may finish it to thy glory and our own everlasting welfare. *Amen.*

Glory be to the Father, *&c.* As it was in the Beginning, *&c.*

SECTI-

SECTION III.

Of the proper Leſſon.

1 Epiſt. *Cor.* xv. 20.

§. 1. THE admirable Compoſers of this Office, like that good Scribe inſtructed to the Kingdom of Heaven, *Matth.* xiii. 52. do bring forth out of their treaſures, things new and old; that is (as S. *Hierom* expounds it) the choiceſt parts both of the Old and New Teſtament; after the Pſalms out of the Old Teſtament therefore they have added this Leſſon out of the New. And ſince the Faith of the Reſurrection is not only the principal Article of a Chriſtians belief[l], but alſo that which chiefly concerns us on this occaſion, as well to allay our ſorrow for the Party deceaſed [m], as to prepare us freely to follow when God calls [n], therefore they have choſen this Chapter, which though it ſtand among the Epiſtles, is called S. *Pauls* Goſpel, *ver.* 1. and is the fulleſt account of the Reſurrection that the whole Scripture doth afford; that Article being here ſo ſtrongly proved, ſo plainly deſcribed, and ſo pertinently applied, that nothing could have been more ſuitable to this purpoſe, which made it to be anciently taken notice of as a very proper place for Funeral occaſions; ſo that the Weſtern

[l] Τὸ κεφάλαιον τῆς ἡμετέρας πίστεως. Theophyl. in loc.

[m] *Cur doles ſi periiſſe non credis?* Tertul. de patient.

[n] *Si alios conſecutos dolumus, ipſi conſequi nolumus.* idem ib.

Weſtern Church of old, did read one Epiſtle out of it, beginning at *ver.* 51. [o] and our *Salisbury* Office hath taken one little portion out of it, beginning at *ver.* 20. [p] But our judicious Reformers thought not fit to mangle it, beginning therefore with *ver.* 20. they continue it to the end of the Chapter, being a moſt exact and methodical diſcourſe, as may partly appear by the following method.

[o] *Quandoque (pro Epiſtolâ) "Ecce myſterium vobis dico.* 1 Cor. xv. Durand. rational. l. 7. c. 35.

[p] Manual. Sarisbur. Fol. 107. (*a*)

This Leſſon conſiſteth of three parts, 1. The certainty of the Reſurrection is proved. 2. The Queries relating to it are reſolved. 3. The Application of the whole is made.

1. The Reſurrection is proved to be certain. 1ſt. From the certainty of its cauſe, *viz.* the Reſurrection of Chriſt, *ver.* 20, 23. 2dly. From the neceſſity of that which is to follow after it, *viz.* the univerſal prevalency of Chriſts Kingdom, *ver.* 24,—28. 3dly. From the certain expectation that Chriſtians have of it, declared, 1. By their words at their Baptiſm, *ver.* 29. 2. By their deeds, in ſuffering ſo much in hopes of it, *ver.* 30,---32. 4thly. From the wickedneſs and folly of thoſe that disbelieve it, *ver.* 33, 34.

2. The Queries relating to it are reſolved. *Quer.* 1. Of the nature of thoſe bodies which ſhall ariſe, which are proved to be the ſame in ſubſtance, but improved in qualities. 1ſt. By a plain ſimilitude taken from an Ear of Corn, *ver.* 35,—38. 2dly. By the diverſity of forms which God hath raiſed out of the ſame matter, *ver.* 39,—41. 3dly. By the deſcription of the miſerable Eſtate, to which death reduceth us, *ver.* 42,—44. 4thly. By the different Originals whence we derive theſe two eſtates; this before the Reſurrection from *Adam*, that after from Chriſt, *ver.* 45,—49. 5thly. By the

nobleneſs of the end for which we are raiſed, *viz.* To inherit Gods Kingdom, *ver.* 50. *Quer.* 2. Of the ſubject and the manner of the Reſurrection, *viz.* all, both quick and dead, ſummoned by the laſt Trump, and made glorious, *ver.* 51,---53. *Quer.* 3. Of the effect following the Reſurrection, *viz.* The abſolute Conqueſt of death, *ver.* 54.

3. The Application of the whole, being 1. A triumph over death, *ver.* 55, 56. 2. A Thankſgiving to the Author of this Victory, *ver.* 57. 3. An Exhortation to thoſe who believe it to perſevere in Faith and all good works, *ver.* 58.

Theſe are the parts, and this the method of this myſterious and divine Leſſon, which needs and deſerves a better and larger comment than my compaſs will afford; and yet ſince I am neceſſitated to reduce it to the order and meaſure of the reſt, I hope the ingenuous Reader will pardon ſo difficult an attempt, though it can ſcarce be rendred ſo plain as the other portions which are more practical.

The Paraphraſe of the 1. *Epiſt. of* Cor. *Chap.* 15.

§. 2. 1 *Cor.* xv. *ver.* 20. If Jeſus our Head and Surety, had been holden in the cords of death, when he ſuffered for our ſins, we could never have been ſet free; [But now is] it moſt certain by the teſtimony of impartial eye-witneſſes, by the gifts he hath given, and the miracles wrought in his Name, that [Christ] our Saviour is [riſen from the dead], and therefore it is ſure that we ſhall riſe alſo, for by his Reſurrection he declares he hath conquered death for us, and being firſt preſented to God, as an Earneſt that we ſhall follow, he is made the pledge of our Reſurrection, [and become

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the first-fruits [q] as it were [of them that slept] in the Grave, who being partakers of the same humane Nature which Jesus had assumed, and did raise up, shall have the same priviledge with him, and share in the benefits which he hath purchased for them.

[q] Ἡ γὰρ ἀπαρχὴ τῆς ἐπακολουθήσεως. Theoph. in loc. *Primitiæ utique ejusdem sunt generis atque naturæ, cujus reliqui fructus, quorum pro latiore proventu, primitiva Deo munera deferuntur, sacrum munus pro omnibus.* Ambros. res. p. 335.

Ver. 21. And doubtless it is as proper the benefit should be communicated from one that purchased it, as that the misery should be conveyed by one that fell into it; [for since by] *Adam* the first [Man came death], as the consequent of his sin, by which he and all his Posterity were made liable thereunto; even so [by] Jesus, who was both God and [Man, came also the Resurrection of the dead] as the consequent of his obedience, and his Victory over Death, gotten in the humane Nature; for the Divinity did not dye, and could not rise again: This was done in his Humanity, that so the same Nature which was overcome by Death in us, might get the Victory over it in him [r].

[r] Ἐν ᾧ γὰρ ἀνθρώπῳ νικῆσαι τὸν θάνατον ἔφυσεν Theophylac. *Neque enim poterat esse nisi per hominem resurrectio, resurrexit homo quoniam homo mortuus est.* Ambros. in loc.

Ver. 22. *Adam* and Christ being in the capacity of common Persons, the effect of their several actions reach to all Man-kind; [for as in] and by the sin of [Adam all dye] by temporal death actually, and are liable to dye eternally, [even so in] and by the Sufferings and Resurrection of [Christ, shall all] Mankind be actually raised from temporal death, and [be made alive] again at the last day, and all are capable

of living in everlaſting happineſs; the Plaiſter is as broad as the Sore [f], and the ſecond *Adam* hath done us as much benefit as the firſt did us damage: Wherefore ſince we ſee the firſt hath made us all mortal, we ought to believe the ſecond hath delivered us all from lying for ever under that eſtate.

[f] *Sicut primitiæ mortis in* Adam, *ita etiam primitiæ reſurrectionis in Chriſto.* Ambroſ. in loc. [g] *Omnes & omnes, ideo dixit, quia in mortem nemo niſi per iſtum, in vitam nemo niſi per illum.* Aug. Ep. 57.

Ver. 23. Now though the Reſurrection be common to all, both good and bad, this need not diſcourage the Pious, nor ought it to embolden Sinners [h]. 'Tis true, all ſhall live again, [but every Man] ſhall then by Almighty God be raiſed and placed [in his own order], the Righteous being ſet on the right Hand for Abſolution, the Wicked on the left for Condemnation: And as there ſhall be a diſtinction in reſpect of the places, ſo alſo of the time of riſing: The firſt who is raiſed, being [Chriſt the firſt-fruits], the cauſe and pledge of all others Reſurrection, [afterwards they that are Chriſts], even Holy and Pious men ſhall be raiſed up, but not immediately, for they muſt remain in the Grave till he calls them [at his coming] to Judgment, and then they ſhall be taken up to meet the Lord in the Clouds, while yet the ungodly are waiting here below to receive their doom.

[h] *Sed nemo deſperet, neque juſtus doleat commune conſortium reſurgendi——Communis eſt divinæ fructus clementiæ; ſed diſtinctus ordo meritorum.* Ambroſ. de reſur.

Ver. 24. And this reducing of all Men to their proper order by Jeſus, affords us another Argument of the certainty of the Reſurrection; for when he became the Mediator between his Father and Man-kind, he undertook that Office ſo long only, till he had brought all Men either to a voluntary or involuntary ſubjection to God, which

which because it is never done fully in this world, where the wicked do resist him, therefore there must be a Resurrection thus ordered, and [then cometh the end †] of Christs exercising his Mediators Office, [when he shall have] set all Man-kind before his Tribunal, and by rewarding the Pious, and condemning the Wicked, declare that he hath [delivered up] this temporal Administration of [the Kingdom *] which he took upon him as Mediator [to God, even the Father], who anointed him thereunto; for then he shall have compleatly effected the subjecting of all to God, [when he shall have put down all rule] that Sin, [and all Authority and Power] that Sathan and Death had gotten over poor Man-kind, the proper and rightful Subjects only of Almighty God.

† *Finis hic defectio non est, nec traditio amissio, nec subjectio infirmitas, regnum regnans tradet.* S. Hilar.

* *Et Pater filio, & filius Patri tradit, ita enim sibi tradunt, ut neque ille qui accipit quasi alienum acquirat, nec qui tradit amittit.* Ambros. de fide, l. 2. *Ut Pater non primùm regnavit quamvis tunc suscipiat regnum; sic nec filius illud, quamvis tunc tradere videtur, amittit.* Hieron. in loc.

Βασιλεύειν λέγεται ἐνεργεῖν τὴν ὑποταγὴν, καὶ τιθέναι ἡμᾶς ὑπὸ τὴν αὐτοῦ βασιλείαν· καὶ μεθ' ὃ ὑποταγῶμεν αὐτῷ παύεται ἡ τοιαυτὴ βασιλεία. Gregor. Nazianzen.

Ver. 25. And that it is most certain that all things shall thus perfectly be subdued unto God, may appear from that promise which God the Father made to Christ, when he appointed him to administer this Mediatorian Kingdom, *viz.* That he would make his Enemies his Foot-stool, *Psal.* cx. ver. 1. So that while wicked Men, or Sathan, or Death oppose him, this his Authority cannot cease, [for he must reign] as Mediator over his Church, [till he hath] either by his Grace, or his Power [put all his Enemies] Necks in token of perfect subjection [under his feet], that is, till Sathan be

Condemned, and Sin and Death be utterly disabled from making any more Captives, which will never be till the Resurrection, which therefore appears a necessary antecedent to the setting up Gods Eternal and Universal Kingdom.

Ver. 26. When therefore this World is once dissolved, Sinners, and Sin, & Sathan can make no longer resistance: But Death having many of Christs own under its power, will still hold out, so that [the last Enemy] that oppoſeth this Universal Kingdom of God, and [that shall be destroyed] at Christs second coming, [is Death], which shall be as it were utterly slain by the Resurrection [y], for that will take away all its Captives from it both good and bad, which must all be raised to life, and then death shall have no more power to hurt for ever; but all that were under it, shall be rescued from it, and presented before Gods Tribunal, that he may shew his Kingly power upon them, either in their Absolution or Condemnation.

[y] *Ipsa mors mortem quodammodo patitur, dum ei invitæ defunctorum multitudo subtrahatur.* Aug. Temp. 161.

Destructio tamen mortis est resurrectio mortuorum. Ambros.

Ver. 27. And thus you see the Resurrection is necessary for the accomplishing the aforesaid Promise; [for] then it may justly be said, and will fully appear to all the world, that [he hath put all things] in subjection [under his feet] who when he was Incarnate, and made Man, seemed somewhat lower than the Angels; but is now Crowned with Glory and Worship, because all things are put under him, and disposed of by his Eternal and unalterable Sentence, *Psal.* viii. 6. [But when he saith] mystically in that *Psalm*, speaking of Christ as being Incarnate, and the Mediator between God and Man, [all things are put under him], and made subject to him, [it is manifest] this doth not prejudice the Dignity

Dignity of God the Father, nor ſet Chriſt as Man above him; for ſince all things were made ſubject to Chriſt by the Fathers power, therefore [he is excepted] out of the number of things made ſubject [which did put all things under him].

Ver. 28. For the Reſurrection is ſo far from Eclipſing the Glory of God the Father, that it will make it more illuſtrious than ever; for when all ſhall riſe again, [and when all things] in this manner [are ſubdued unto him], who is our Mediator; ſo that the good who ſubmitted willingly, are rewarded, and the evil forced to ſuffer the puniſhment due to their obſtinacy; and when neither Sathan nor death have any more power to reſiſt, [then ſhall] not only the Church which is the body of Chriſt [z], be ſubject unto God; but [the Son alſo himſelf] ſhall then lay down this Office of Mediator, having accompliſhed all that he undertook to do, and then ſhall he demonſtrate, that in all which he acted in this capacity, he reſolved to [be ſubject unto] the will of God the Father, even [him that put all things under him], to whom now he will reſign this temporal Kingdom, and reaſſume the Eternal Dominion which he had as to his Divine Nature before the world began; which ſhall be thus ordered, [that God] the Father, Son, and Holy Ghoſt [may be all in all] when Jeſus hath by the Reſurrection ſet up perfectly Gods Univerſal and Everlaſting Kingdom; ſo that they who deny the Reſurrection, ſeem to queſtion whether Jeſus ſhall accompliſh his Mediators Office to the full, and whether God ſhall at laſt get a compleat Victory over all his Enemies and Oppoſers.

[z] *In Eccleſia quæ eſt corpus ejus ipſe ſubjicitur.* Hieron. in loc. ita Gregor. Naz. & Ambroſ. de fide, lib. 5. cap. 1.

Ver. 29. But to omit theſe myſterious Arguings, let me preſs you with a plainer Argument that relates to

your own selves. You are Christians who have been Baptized into a new life, as believing your selves dead in sin before; and being as it were buried with Christ when you went down into the water, you renounced this world, and became dead to all the desires thereof, because you professed your belief of a Resurrection to Eternal life, in hopes whereof you washed your mortal bodies, and did rise out of the water again as an Emblem of your rising out of the Grave again. Now surely after all this, you will grant that the Dead shall certainly rise again, for [else, what shall they do] when this short and miserable life is ended, [that are Baptised] with so many solemn Rites, signifying their hope of a Resurrection, and that so seriously profess they believe all the Articles of the Christian Faith, of which the last and chiefest is that they look [for] the Resurrection of [the Dead [a]]. Did they do and say all this in Hypocrisie, or hath God mocked them in this divine Institution, making them expect a thing that shall never be? [If the Dead] do utterly perish, and [rise not at all] to enjoy another life, [why are they] who are admitted into the Christian Church, taught they are dead in sin, and must dye to the world, and be buried with Christ in Baptisme, that they may rise again with him? Why do they wash a perishing Carcase? And why do they profess [then] when they are [Baptised], that they look [for] the Resurrection of [the Dead?] You can give no reason of all this, but that it is certain there shall be a Resurrection; and you cannot doubt of it, or deny it, without taxing the Institutions of Jesus, and your own words and deeds.

[a] Οἱ μέλλοντες βαπτιστῆναι πάντες ἀπαγγέλλουσι, τὸ σύμβολον τῆς πίστεως, ἐν ᾧ τούτῳ προκεῖται Πιστεύω εἰς ἀνάστασιν νεκρῶν. Theophylac. è Chrysost.

Ver. 30. Again not only the Baptism of inferior Christians,

ſtians, but the practices of us the Apoſtles and Planters of the Goſpel do teſtifie the certainty of the Reſurrection; for if we did not firmly believe we ſhould riſe again to enjoy a better life after this, why do we quit our Friends and our Country? Why do we renounce the Eaſe and Pleaſures, the Riches and Honours that others enjoy? [And why ſtand we in jeopardy] of Bonds and Stripes, Tortures and Baniſhment? Why do we expoſe our very Lives to the greateſt hazard [every hour b] and in every place, merely for Preaching up a Doctrine that promiſes us no Happineſs, and brings us ſo many troubles here in this Life? Should we be ſo mad (think you) to do this, if we did not aſſuredly know there is another life after this, wherein we ſhall have our reward?

b *Inhæret in mentibus quaſi ſeculorum quoddam augurium futurorum——Quo quidem dempto quis eſſet tam amens qui ſemper in laboribus & periculis viveret?* Cicer. Tuſc. qu. l. 1.

Si nihil eſſet in futuro, non eramus tam ſtulti ut tantas tribulationes pateremur. Hieron. in loc.

Theophylac. Εἰ μὴ γὰρ ἀνάστασις, τίνος ἕνεκεν ἐκινδυνεύομεν;

Ver. 31. In ſo ſolemn a matter as an Article of Faith, and upon ſo great a neceſſity as your doubting thereof, I may juſtly call God to witneſs the truth of what I now affirm c, wherefore [I proteſt] before the Searcher of hearts, and ſeriouſly ſwear [by] him that is the cauſe of [your rejoycing], and of the joy [that I have in Chriſt Jeſus our Lord], I am as miſerable in reſpect of my condition in this world, as can be; for conſidering the continual trouble and danger I am in, and the preparation I make every moment for my diſſolution, I may ſay [I dye daily

c *Nemo dubitet juràſſe Apoſtolum cùm dixit, per veſtram gloriam,* &c. Auguſt. de Verb. Ap. Serm. 28.

daily [d]], yet I am not terrified with all this, being confident of a better life afterwards, and unless I stedfastly believe that, it were neither possible nor prudent for me to continue in so miserable an estate.

[d] *Quotidie moritur mortem qui assiduè timet.* Senec. Herc. Fur. 4.

Πῶς δὲ καθ' ἡμέραν ἀπέθνησκε; Τῇ προθυμίᾳ καὶ τῷ πρὸς τοῦτο παρασκευάσθαι καὶ τῷ τοιαῦτα πάσχειν θάνατον ἔφερε. Theophylac.

Ver. 32. [**If after the manner of Men**] condemned to the Lyons, in my zeal for the Truth [**I have fought with Beasts**] in humane shape [e] [at Ephesus], I mean with *Demetrius* and his bruitish Companions, [**what advantageth it me, if the Dead rise not**] to expose my self thus to be torn in pieces by them, who like unreasonable Creatures answered my Arguments only with rage and clamor? I should have got nothing but the Character of a Fool for casting away this life, if I were not sure of another life afterwards: Doubtless it were a wiser part if I believed no Resurrection, to joyn with those debauched Wretches in *Isa.* xxii. 13. who considering the shortness of this life, and expecting no other, encouraged each other in all manner of excess, saying [**Let us eat and drink**], feast & fill our selves with all kind of sensual pleasures to day [f], while we are alive [**for to morrow**] for any thing we know, or however very shortly, behold [**we dye**], and then there is an end of us for ever: Thus the Epicures [g], and all Voluptuous and Vitious persons speak

[e] i. e. *Adversarios Homines.* Hieron. in loc.

[f] *Sublatis præmiis & pœnis æternis, verum staturum à partibus Epicuri.* Aug. de Civ. Dei.

Nemo enim tam carnaliter vivit quàm qui negat carnis resurrectionem —— & p. p. *negantes enim ejus pœnam despiciunt & disciplinam.* Tert. de res. carn. c. 11.

[g] *Cùm te mortalem nôris, præsentibus exple Deliciis animum, post mortem nulla voluptas.*

ſpeak and act agreeable enough to their wicked Principle of denying the Reſurrection; in which Opinion, if I agreed with them, I muſt confeſs this would be my wiſeſt courſe.

Ver. 33. But for my part I am not moved either by their words or deeds to forſake my ſufferings, which ſhall be ſo rewarded hereafter, nor would I exchange them for their fading pleaſures which muſt be ſo ſadly paid for afterward; only take heed that ye [be not deceived] by theſe dangerous and inſinuating ſpeeches, and drawn in firſt to agree with their falſe Principles, and then to imitate their wicked practices: For as even a Heathen Poet wiſely noted long ſince [evil Communications], and liſtening to the pleaſing and plauſible diſcourſes of debauched Company, doth very often [corrupt good manners [h]], and make even thoſe that were before virtuous and ſober, to become as Vitious as they that ſpeak and act ſuch vile things.

[h] Φθείρουσιν ἤθη χρησθ' ὁμιλίαι κακαί Menander in Thaide.

Οὐκ ἐπαισχυνεῖ πρὸς τε οἰκοδομὴν καὶ πρὸς ἐντροπὴν διαλεγόμενος τίνων, Ἑλληνικοῖς συγχρῆσθαι ποιήμασι. Clem. Alex. de S. Paulo.

Ver. 34. I know theſe wicked Wretches who talk at this rate do ſcarce believe themſelves, rather wiſhing there were no Reſurrection, than really being aſſured there will be none [i]: So that you ſeem to be aſleep and forget your ſelves very ſtrangely, while you ſuffer the charming but weak diſcourſes of profligate Wretches to ſtagger your Faith. [Awake] therefore, and rouz up your minds to diſcern the fraud and folly of theſe ſayings: Apply your ſelves [to Righteouſneſs]

[i] *Scio pleroſque conſcientiâ meritorum, nihil ſe eſſe poſt mortem potiùs optare quàm credere.* Minut. Fœlix.

Malunt id eſſe fictum quo deſideriis ſuis renuntiare coguntur. Lactan. l. 7. c. 1.

Οἱ γὰρ ἑαυτοῖς συνειδότες κακὰ, οὐ πείθονται εἶναι ἀνάστασιν Δέει τῶν κολάσεων. Theophylac

nels] (whatever they say) in assurance, it shall be rewarded in another life [and sin not] (by their example) in remembrance of a worse death after death: And then you cannot doubt of a Resurrection, unless you forget the Power of God, who certainly is as able to raise Men to life again, after they are reduced to dust, as he was to Create them out of the dust at first [k], which I am forced to mind you of; [for some] even of you Christians [have not the knowledge] of the Power [of God], or do not rightly consider it; if you did, you could never doubt of the Resurrection [l]. [I speak this] I confess to my own grief, and [to your shame], that there should be still such ill Proficients among you, only I hope this shame will bring you to a better mind for the future.

[k] *Si id quod nunquam fuit, nunc est, quomodo quod nunc est, post interitum denuo fore negatur?* Rabin. Jud. ap. Drus. in Job. 7.

Diabolus confitetur [Matth. 4.] *jubente Deo converti, posse Naturam, tu non credis jubente Deo reformari posse?* Ambros. de res. p. 334.

[l] *Ignorant virtutem Dei qui cum putant suscitare non posse, potentiam ejus ex sua imbecillitate censentes.* Hieron. in loc.

Ver. 35. This therefore may suffice to satisfie you of the truth and certainty of the Resurrection. [But some Man] who hides his infidelity under the pretence of not being able to apprehend the manner of the Resurrection, [will say] and speciously ask me [how are the dead raised up?] in what manner is this great work wrought? [and with what bodies do they come] out of their graves again? Surely not with the same bodies, for they are turned to Corruption, and changed into many other forms, some being devoured by Fowls, Beasts, or Fishes, and these perhaps eaten by Men again? Or if with other bodies, then the person raised is not the same that died? I cannot understand (will such an Atheist cunningly say), How this can be?

Ver.

Ver.36. Though I am willing to inſtruct thoſe in this matter, who meekly deſire to be informed; yet to ſuch an one as will believe nothing above his ſenſes, I will go no higher than to propoſe him a like example in ſenſible things, only conſidering the vile Hypocriſie of ſuch a Perſon, I muſt reply to him thus with ſome indignation [m], [Thou Fool] who conſidereſt not the Omnipotence of God, nor art capable of any ſuch divine Arguments [n], conſider the very Corn, even [that which thou ſoweſt], and (as thou doſt with the bodies of the Deceaſed) buriеſt under the Clods, doſt thou not expect it will ſpring up again with advantage? Yet this Corn [is not quickened], nor doth it grow up into a new form, [except it dye] and be corrupted firſt, being turned into meer Earth before it ſhoots out new Stems, or produces the ſame grain. And is not this a daily Emblem of the Reſurrection? Is it more unlikely God ſhould revive diſſolved bodies than quicken decayed Corn? The dying and corrupting of the Grain, as well as the Body, which you think makes the reſtauration impoſſible, makes it more likely, and is a means in order thereunto.

[m] *Cum animali homine non legis autoritate agit — ſed phyſicâ ratione de qua ſibi blanditur.* Ambroſ.

[n] Ἄφρονας αὐτὸς καλεῖ, ὡς τὰ ἔντω σοφῆ ἀγνοοῦντας. Theoph. *Inſipiens, qui etiam naturalibus exemplis edoceri debueras.* Hieron. *Stulte —— Qui enim omnino ambigit de reſurrectione, ſtultus eſt & inſipiens.* Epiphan. Panar. l. 2. T. 1.

Ver. 37. [And] if thou requireſt a more particular account, whether it be the ſame or another body? or whether it ſhall be any better after the Reſurrection than before? Conſider again, [that which thou ſoweſt] whether when that is raiſed and ſprings up, it be not the ſame ſubſtance, and whether it be not much improved in qualities or no? Now the Seed-corn which [thou ſoweſt] and throweſt into the Earth, is [not that body] as to its

its form [that shall be] raised and spring up from it, the Seed is [but bare] and naked [grain, it may chance] a corn [of wheat, or of some other grain] which is Threshed and Winnowed till its Straw and Chaff, and all its coverings be taken clean off, like unto the dead Body, when it is put into the Grave, which is stript of all its beauty and ornamental additions; but as well the naked Corn as the Body shall be raised up, and restored again in a far more comely and excellent form, the substance still remaining the very same °.

° *Exhibet ea quæ absumpta sunt semina, nec prius exhibet, quàm absumpsit; mira ratio de fraudatrice servatrix, ut reddat intercipit, ut custodiat perdit, ut integret vitiat, ut etiam ampliet prius decoquit, siquidem uberiora & cultiora restituit quàm exterminavit, revera fœnore interitu, & injuriâ usurâ, & lucro damno.* Tertul. de res. Carn. *Sicut de grano resurgit fœcundior cum granis aristæ, ita & corruptibile corpus surgit in gloria cum augmento.* Hieron. ita Chrysostom.

Ver. 38. Which will plainly appear by pursuing the Comparison, for the Corn indeed is put into the ground naked and bare: [But God] the first cause of this Natural, as well as of the Supernatural Resurrection, He, I say, [giveth it a body] far more glorious, and better adorned with straw, ears, and other florid coverings, even [as it hath pleased him] as well to defend as to beautifie it, and make it more fit to stand in that Field where it must ripen. Yet though the Corn be thus guarded and adorned, no Man will say it is another sort of Corn, for God gives to every sort of Grain, [and to every] single [Seed] of every sort [its own] proper [body ᵖ], so that Wheat produces Wheat, and the Corn in the Ear is of the same substance with that in the Earth, only much improved in

ᵖ *Proprium, non alienum.* Hieron. not. in loc.

in the form: Even ſo the body after the Reſurrection is the ſame with that which was put in the Grave, but freed from all its defects, and made far more glorious by Gods Almighty Power, who doubtleſs [q] will take as much care to repair and reſtore us, as he doth to raiſe up the Corn which he only reſtores for our ſakes.

[q] *Qui illa reparat quæ tibi ſunt neceſſaria, quomodo teipſum non reparet, propter quem & alia reparare dignatus eſt?* Aug. de V. Apoſt. Ser. 19. & Ambroſ. de reſur. p. 329.

Ver. 39. But we muſt not ſtretch this Similitude too far, for though every ſort of Corn produces all its ſhoots of the ſame kind, yet we muſt not infer from thence, that becauſe all Bodies of men are alike when they are laid into the Grave, therefore all, both good and bad, ſhall be alike when they are raiſed; for God can out of the ſame matter make great variety of forms. In the firſt Creation there was but one ſort of matter to make all Creatures out of: And yet [all fleſh] which is the ſubject of the Reſurrection, and ſo the fitteſt inſtance here [is not the ſame fleſh] though made out of the ſame matter [r]; [but there is one kind of fleſh of Men] which is moſt excellent, [another of Beaſts, another of Fiſhes, another of Birds], which are of a meaner ſort, yet each of them diſtinct from the other: Even ſo out of the ſame matter of corrupted bodies, God ſhall make great [s] difference between the Righteous

[r] *Cujus juſſu in principio tanta & tam diverſa corpora, quæ non acceperat dedit [terra] Quid mirum ſi hominem reſtituat quem accepit?* Hieron.

ut ex una materia diverſa animantium Caro eſt, ita & unius Carnis homines, diverſi erunt dignitate in reſurrectione, quippe cùm etiam hîc diverſitatem corporum videamus. S. Auguſtin.

[s] Δεῖξαι θέλει ὅτι διαφορά ἐστι τῶν ἀνισταμένων Theophylac.

teous and the Wicked in the Resurrection, and they that see the diversity of forms among living Creatures here, cannot well doubt but God is able to make the like variety hereafter.

Ver. 40. And first to set out the difference that shall be between the bodies we have now, and those we shall have then, and between the bodies of the good and the bad at the Resurrection; you may consider there is not only variety among Earthly things compared one with another, but [**there are also**] far greater differences between [**bodies Celestial**], such as the Sun, Moon, and Stars, which represent our bodies in the future state, and the bodies of the Righteous especially, [**and bodies Terrestrial**], such as Trees, Herbs, and Fruits, which represent the bodies we all have here, and the bodies of the Wicked after the Resurrection. Now these Heavenly and Earthly bodies were all made of one matter, [**but the glory of the Celestial is one**] sort of glory, even a bright incorruptible light [a], [**and the glory of the Terrestrial is another**] sort of glory, a faint fading Verdure; even so the bodies raised will be far more glorious than they were here, and those of the Saints shall be far more glorious than those of the Wicked, though the matter of both was the same when it came into Gods Hands.

[a] Δόξα δὲ ἑτέρων τὸ φῶς. Theophylac.

Ver. 41. Secondly, There shall be a difference also among the Righteous themselves at the Resurrection, which we illustrate by considering the difference there is between these very Celestial bodies, to which we have compared them, for [**there is one glory of the Sun**] the most illustrious of all, [**another glory of the Moon**] which seems to be the next in magnitude and

and splendor, [and another glory of the Stars] which still seem less, though they be glorious also [u]: Yea, and there is a difference among these Stars, some are bigger, and others less, [for one Star differeth from another Star in glory], though they be all lucid, and shine in the same Heaven †: [So also is] there to be a difference between one Righteous Man and another in [the Resurrection of the dead]; for though all shall be glorified, and all placed in the same Heaven, yet according as they have done or suffered more or less for the Name of Christ, so they shall have greater or less degrees of glory in the Resurrection.

[u] *Sicut Sol & Luna & stellæ cùm sint unius quidem naturæ, diversæ tamen claritatis; ita & homines, cùm sint unius generis, meritò dissimiles erunt in gloria.* Ambros.

Quomodo multæ mansiones apud Patrem si non pro varietate meritorum? quomodo stella distabit à stella nisi pro diversitate radiorum? Tertul. Scorpiac. c. 6.

† *Diversæ lucebunt sed omnes ibi erunt: splendor dispar, cœlum commune.* Aug. V. Ap. Ser. 46.

Ver. 42. But to make it still clearer that it is the same body which is raised, only far more glorious, you may observe the miserable estate in which death leaves it, and then you must confess it must be much improved before it can be capable of Immortality; when [it is sown [x]], that is, cast into the Grave and covered with Earth, in order to its springing up again [y], it is [in] a state of [Corruption], and will be dissolved in a little time; but when by Gods power [it is raised] [z] to live in that life which hath no end, it is freed from that contrariety of humors which made it liable to perpetual decay, and put into a state capable of enduring for

[x] Ver. 36. *Cùm loqueretur de seminibus, utebatur verbis corporibus propriis,* viz. [*vivificatur & moriatur*] *nunc de corporibus quasi de seminibus loquitur,* viz. [*seminatur*] Theophyl.

[y] *Seminari est sepeliri ut corrumpatur.* Ambros.

[z] Ἐγείρεται, οὐ φύεται, ἵνα μὴ τῆς γῆς εἶναι νομίζης ἔργον. Theophylac.

ever [in incorruption], and yet it remains as to substance the same body still.

Ver. 43. When [it is sown] and put into the Grave, it is a mean contemptible Carcase, and is [in] a state of [dishonour] [a] being exposed to Worms, and mingled with dust; but when [it is raised] again to live with God in his Kingdom, it shall then be [in] a state of [glory], being made bright and most illustrious. When [it is sown] and cast into the Earth, it is [in] a state of [weakness], unable to move or to defend it self from dissolution; but when [it is raised] again to glorifie God, it shall then be [in] a state of [power], and able to exercise all its faculties better than ever it did before.

[a] *Nonne debile est quod seminatur, & nescit ubi seminatur? Nonne ignominiosum fuerit quod in sepulchrum mittitur, cui pulvis injicitur, & non sentit?* Epiphan. l. 2. Tom. 1. hær. 64.

Ver. 44. When [it is sown] and laid into the grave, it is no more but [a natural body], such as those we bear about here, consisting of flesh, blood, and bones; but when [it is raised] again to a Celestial life, it is made [a spiritual body], pure and unmixed, like those Heavenly bodies which suffer no corruption [b]. And that none may doubt that the same body may suffer this variety, even now we see [there is a natural body], such as these on Earth, [and there is a spiritual body] such as those which are in Heaven, and yet both made of the same first matter.

[b] Σῶμα ψυχικὸν, ὅ νῦν ἔχομεν ἐν τῇ παρούσῃ ζωῇ σῶμα πνεῦματικὸν, ὃ μέλλομεν ἕξειν ἐν τῷ μέλλοντι· τὸ αὐτὸ μὲν ὄν, πνεῦματικὸν δέ. Theoph.

Ver. 45. Now that we shall have more glorious bodies for that more glorious state, is further evident from the two principles whence we derive them both; the first from our Fore-father *Adam*; the second from our Incarnate

nate Redeemer, [and so it is written], *Gen.* ii. 7. [The first man Adam], from whom these natural bodies descend, [was made] of corruptible matter, and became [a living soul], which being put into his mortal body, was to stay no longer there than till God recalled it, he having no power to give or continue life to any of his Posterity. But Jesus Christ, from whom we must receive our spiritual bodies, though he was real Man, and so is called [the last Adam], yet is he very God still, and so [was made a quickning spirit], *Rom.* viii. 10, 11. having in himself a power to give a new and never failing life to those he raises from the dead; and as the cause is more noble, so must the effect be also.

Ver. 46. And as *Adam*, the Author of Corruption was first, and Christ Incarnate the Author of Immortality, though far more excellent in dignity, yet came after in order of time; so shall it be in the two states derived from them. The state after the Resurrection is the more excellent, [howbeit that was not] to be the [first] in order of time, which is best, even the glorified body [which is spiritual], for we are not partakers of that as yet; [but that] corruptible body [which is natural] is the first, which we have at this present, [and afterwards] when we have laid down this, then we shall have a glorious body given us by Christ, even [that which is spiritual], it being the usual method of Providence [c] to begin first with that which is less perfect, and so to proceed to that which is better and more perfect.

[c] Ὡς ἐπὶ τὸ βέλτιον ἀεὶ τὰ ἡμέτερα σπεύδοντι. Theophyl.

Ver. 47. We must therefore be content at present with these infirmities which we have, hoping and patiently waiting for the better state, for according to the difference of the Originals, the exemplars must differ also;

[the first Man] being made of dust [is of the Earth], and consequently his Nature is corruptible and [earthy], apt to dissolve into the same principles, of which it was compounded; and we can have no better a constitution here. But Christ, though being Incarnate, he may be called [the second Man], yet he is able to give us a better being, as he [is the Lord [d]] and Eternal Son of God, who came down [from Heaven]; and as he rendered his own humane Nature incorruptible, raising it from the Grave by his divine Power, so shall he do ours also.

[d] Καὶ ὁ μὲν ἐκ τῆς χείρονος ὀνομάζει, ὁ δὲ κρείττονος ἐκ τῆς κρείττονος. Theophylac.

Ver. 48. While we are on Earth, we must be like the first *Adam*; when we go to Heaven we shall be like the second; for [as is the] nature of the first [earthy], corruptible and mortal, [such are they that] spring from him, even all that live in this world, they [are earthy], and must dye and turn to Corruption. But on the other side [as is the] nature of the second, [Heavenly], Glorious, and Incorruptible, [such are they that] are raised again by him to live in the next world, they [are Heavenly] Glorious, and Immortal, being suitable unto that place for which they are designed.

Ver. 49. 'Tis true, we have not arrived to this excellent state yet, but we ought to believe our Nature shall be advanced by Christ as much as ever it was degraded by *Adam*; [and as we have] already in this world [born the Image of the Earthy] *Adam*, being liable to pains and diseases, to death and corruption, we ought firmly to expect that [we shall also] in the world to come, [bear the Image of the Heavenly] *Adam*, that is, be raised again, and rendered like him [e] in Glory, Immortality and Incorruption.

[e] Εἰκὼν ἡ τῆς ἀπαθείας, ἢ ἐκ νεκρῶν ἀνάστασις καὶ ἀφθαρσία. Theophylac.

Ver.

Ver. 50. Finally, to confirm you in the hope of this blessed change, do but consider to what end the Dead are raised, even to dwell in the Kingdom of Heaven; [**now this I say**] must necessarily follow from that consideration, [**that flesh and blood**] not only as that signifies sinfulness and evil inclinations [f], but (as we here understand it) for the very matter of these mortal bodies, as they are now, requiring meat and drink, rest and sleep, &c. [g]. and as they are liable to diseases and death, this frame till it be altered and improved [**cannot inherit the Kingdom of God**], for that is the Habitation only of glorified beings, nor is there any meat or drink there to supply such necessities as we have here: You cannot imagine such gross flesh should dwell there, [**neither doth**] a frail body so liable to [**Corruption**] as this is which we now bear, [**inherit**] that Kingdom, where there is nothing but [**incorruption**], for every thing must be suited to its proper place, and therefore our bodies must be glorified that they may live in a glorious place and an immortal state.

[f] *Opera scil. Carnis*, ut malè Tertul. in Marc. l. 5. c. 10.

[g] Ὀυ σῶμα τοιοῦτον ἐκ σάρκος, καὶ αἵματος συνεστὼς, ἐν τῷ μέλλοντι αἰῶνι ἀπολαύσει τῆς βασιλείας, οὐκ ἔστι γὰρ ἔκει βρῶσις καὶ πόσις ἐξ ὧν πάντως τὸ τοιοῦτον σῶμα τρέφεται. Theophylac. *Caro sicut est regnum Dei non possidebit nisi immortalitate vestita.* Hieron. καθαρὸς γὰρ εἰς ὀρανὸς ἀναβῆναι δεῖ. Clem. Al. protrept. *Resurgere itaque dicimus carnem, sed mutatam consequi regnum.* Tertul. in Marc. l. 5.

Ver. 51. Having thus prepared your minds by arguments to believe the Resurrection, and by instructions about the estate of our bodies then, I will advance a little higher, for [**behold I shew you a mystery**] particularly revealed to me, and not written by any before, [**we shall not all sleep**] in the dust, nor dye before the Resurrection, some shall be found alive then, but this shall

not except them from the necessity of this change, some only shall die before the great day, [but we shall all] both those then alive, and such as were in the Grave before [h] [be changed] into a more noble and incorruptible estate; so that we need not be concerned whether we dye long before the coming of Christ, or remain alive upon earth till then, because it will be all one with both as to this matter; both must be changed from what they were in this mortal life.

[h] *Malè Vulg. hodiè vertit, "Omnes qui-"dem resurgemus, sed "non omnes immutabi-mur: nec ipse* Hieron. *probat hanc lectionem, nec* Estius, &c.

Ver. 52. And as to the manner how it shall be effected, I can assure you, being the work of an Almighty power, it shall be done [in a moment] of time, as suddenly and swiftly, and in as little space as if it were done [in the twinkling of an eye [i]], so shall this change be accomplished [at the] sounding of the [last Trump], by that glorious Angel who is to be the Harbinger of Christs second coming; [for the Trumpet], or Voice of God [k] by his holy Angel, [shall sound] so strongly at that great day, that they who live in all quarters of the world shall be amazed at it, [and the dead] also that are in their graves, shall hear it, and [shall be raised] up to life, being put into an [incorruptible] state, so as never to dye again; [and we] that are found alive then, though we do not dye, yet we [shall be changed] from this mortal condition, and our bodies shall be glorified as well as theirs.

[i] *Per ictum oculi nimiam brevitatem vult significare momenti.* Hieron.

[k] Ἡ σάλπιγξ γὰρ οὐδὲν ἄλλο, ἢ τὸ κέλευσμα, καὶ τὸ νεῦμα τοῦ Θεοῦ. Theophylac.

Ver. 53. Yet this change of qualifications shall not alter the substance, but only fit it for Gods Kingdom

dom[l]; we shall be the very same persons, and have the same body for substance which we have now; [for this corruptible[m]] body, which I now live in, and which is now liable to death, this very same [must put on incorruption] and be wholly freed from all possibility of decay; [and this mortal] body which you and I see, this very same [must put on immortality], and be wholly freed from all possibility of dying any more; yet the person is no more changed than a Man is by being cloathed or uncloathed, which I would intimate by this phrase of putting on immortality.

[l] *ut scilicet habilis substantia efficiatur regno Dei.* Tertul. in Marc. l. 5.

[m] Οὐχ ἕτερον ἀλλὰ τοῦτο, δεικτικῶς, ὥστε τὸ μὲν σῶμα μένει, (αὐτὸ γάρ ἐστι τὸ ἐνδυόμενον) ἡ δὲ θνητότης ἀφανίζεται. Theophyl.

Corruptivum hoc, tenens utique carnem suam, dicebat Apostolus. Tert. ut supr.

Ver. 54. And thus by the infinite power of God, death is not the destruction of our being, but only the instrument to destroy our mortality, and make us immortal for ever after[n], through death the power of death being utterly destroyed, [So when this corruptible] body being raised and cloathed with more glorious qualities, [shall have put on incorruption] and become free from all decay, [and] when [this mortal] body [shall have put on immortality], so that it can dye no more, [then], and not before[o], [shall be brought to pass that saying] of God [that is written] in holy Scripture, *Isa.* xxv. 8. *Hos.* xiii. 14. to this effect, that [Death] which so long reigned over all Man-kind, and held them Captive in its chains [is swallowed up] and utterly

[n] Ἡ διαφθορὰ αὕτη οὐκ ἔστι τῆς οὐσίας ἀναίρεσις, ἀλλὰ τῆς θνητότητος δαπάνη καὶ τῆς φθορᾶς ἀνάλωμα. Chrys. in Psal. 48. ita Ambros. de resurrect.

[o] *Id non modò, fit sed tunc fiet.* Aug. Verb. Ap. ser. 3. Ὁ θάνατός ἐστιν ἀθανασίας φάρμακον. Antiphanes.

utterly destroyed [in] and by that [Victory] which Jesus got over it; for after he hath raised us up again, and made this glorious change in our mortal bodies, death can never exercise its power over us any more for ever.

Ver. 55. What then? Shall we fear death our selves, or grieve excessively at the departure of our Christian Friends, when we see by dying both we and they become immortal? No sure, we will rather sing that triumph now by Faith, which the Prophet foretels we may actually use hereafter, and say [p], [O Death!] which didst lay so many thousands of all ages prostrate at thy feet, thou hast struck them once, and [where is thy sting?] thou hast utterly lost it, by using it once, and canst never hurt any more since all have put on immortality. [O Grave!] thou strict keeper of all those whom death sent Prisoners to thee; where are all those Captives committed to thy custody? [where is] the Trophies of [thy Victory], the bodies of the Saints that fell into thy power? are all thy prisoners fled? not one left in thy keeping? they have all put on incorruption, and taken their leave of thee for ever.

p Ἐπῳδίκιον βοᾷ καὶ ἀλαλάζει οἰονεὶ κειμένῳ τῷ Θανάτῳ ἐπιμβαίνων καὶ καταπατῶν αὐτόν. Theophyl. *Ex persona justorum loquitur insultantium morti.* Hieron.

Ver. 56. 'Tis true, death was once armed with a just power, as the Executioner of Gods wrath on sinful Mankind, but now it is as justly disarmed since Jesus hath satisfied for our sins, so that it hath no power at all to hurt us, for [the sting of] this Scorpion [q], [death] and that which enabled it first to smite us, [is sin], which deserved death temporal and eternal,

q Ὥσπερ γὰρ ὁ σκόρπιος αὐτὸς μὲν ὅτι ζωάριόν ἐστι μικρὸν, ἐν ᾧ τῷ κέντρῳ ἰσχὺν ἔλαβε κατὰ τοῦ ἀνθρώπου καὶ ὁ θάνατος διὰ τὰς ἁμαρτίας ἴσχυεν, ἄλλως ἀνενέργητος. Theophylac.

eternal, [and the strength of sin], which enabled it to pull us under the feet of death, and make us Captives to it, [is the Law] of God, by the breach and transgression whereof we became Sinners and obnoxious to the punishment of death, which God had annexed thereto.

Ver. 57. [But] our blessed Redeemer having fulfilled the Law, and submitted to the punishment of death, due to us for the breaking thereof, hath now taken away both the sting of death, and the strength of sin. Let us therefore with all possible joy and gratitude, say [Thanks be to God] our merciful Father, who appointed his dear Son to fight this great Battel, and [who giveth us] poor mortal Creatures [the Victory] over this mighty Foe, which we could never have obtained, but [through our Lord Jesus Christ], who by his precious Death and Burial, hath so absolutely conquered death and the grave, that they cannot hold us under their power, but we shall certainly be raised up again to live with him in all felicity for ever and ever.

[e] Τὸ μὲν κυρίῳ Ἰησοῦ ὁ ἀγὼν, ἡμῖν δὲ τὸ νίκης δόγμα. Theophyl.

Ver. 58. To apply all this to practice, [therefore my beloved Brethren] considering the shortness of this Life, the certainty of a Resurrection, and the glorious estate all holy Persons shall then be in, do not doubt nor dispute any more about this Article; but [be ye stedfast] in the faith and hope thereof; let not the arguings of deceivers shake you, but be ye fixed [and unmoveable] in this fundamental truth, and declare your firm belief thereof by your great Piety[f], [always abounding in] those duties of Charity and all kind of Virtue, which is [the work] required [of the Lord] from you, and that to which he hath

[f] Ῥίζα τῆς ἀγαθοπραγίας τὴ ἀναστάσεως ἐλπίς. Cyril. catech. 18.

hath promised so great and so sure a reward [t]. Both God and Man may expect more instances of Holiness and Obedience, Piety and Charity from you than others, [for as much as ye] Christians, who have been so fully instructed in, and assured of this blessed Resurrection, [know] certainly that [your labour] in these excellent duties [is not in vain], but will richly be rewarded [in] and by [the Lord] Jesus, when he shall raise you from your graves, and glorifying your bodies, shall forgive your sins, and receive you into the infinite, endless, and unspeakable joys of his Heavenly Kingdom, where for the short pains you have taken in his service, you shall enjoy a never-ceasing happiness with him, and all his Saints and Angels. *Amen.*

[t] *Nullum opus certum est mercedis incertæ, nullius timor justus est periculi dubii.* Tertul. de res. cap. 21.

PART I.

PARTITION III.

Of the Devotions uſed at the Grave.

SECTION I.

Of the Preparatory Meditation.

§. 1. HAVING acknowledged our deceaſed Friend to have lived and died in the Peace of the Church, and the Communion of Saints, by bringing his body into the place where his Brethren worſhip God, we now proceed to the grave, which is by the Jews called [*domus ſeculi*], the long Habitation; and by the Chriſtians, "the Bed of reſt: And while the Corpſe is prepared for this place, and put into it, inſtead of thoſe vain and ridiculous bleſſings of the grave, ſprinkling it with holy Water, perfuming it with Incenſe [a], &c. preſcribed by the Roman-office: Our Church hath drawn up a moſt pious Meditation

[a] Manual. Sarisbur. fol. 115. a.

tation for the blessing and sanctifying our own souls, and the helping to apply this example to our spiritual advantage. When the body is stript of all but its Grave attire, it is wont to make the deepest impression on us, and to strike us with the most serious apprehensions of our Mortality; which happy season the Church is unwilling to lose, and therefore while we are thus affected, presents us with this agreeable piece of Devotion, consisting of three parts: *First*, A Meditation of the shortness, misery, and uncertainty of humane life. *Secondly*, An acknowledgment, 1. Of our dependance upon God; 2. Of our disobedience unto him. *Thirdly*, A Prayer: 1. For deliverance from Eternal death, 2dly. For support under Temporal: Of which we will now discourse.

§. 2. *Job* xiv. 1, 2. **Man that is born of a Woman hath but a short time to live, and is full of misery; he cometh up, and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay**]. These Verses were used of old as the fifth Lesson in the Vigils for the dead, by the order of the Roman Church †. But we chuse rather to use them here, because the spectacle of Mortality now before us is a real Commentary on them; being dead, he yet seemeth to speak these words to us, *Heb.* x. 14. The lifeless Corpse being a lively Monitor to all the By-standers of the frailty and misery, the brevity and uncertainty of humane life: And first let us look back to our Original; we were born of a Woman, who was liable to death her self, and can produce none but mortal Creatures *, which is the reason given by *Plutarch*, why things used at Funerals were sold in *Venus* Temple, *viz.* to intimate that what had a corruptible beginning,

† Manual. Sarisbur. fol. 94. b.

* Πάντες γὰρ φθαρτοὶ ἐκ φθαρτῶν γινόμενοι. Olympiodor. in loc.

ginning, must have an end [y]. And one of the Apocryphal Gospels relates, that when *Salome* asked Jesus how long death should prevail? He answered, So long as Women brought forth Children [z]. When we reflect upon the birth of this Person; alas 'tis but a little while since he came forth of his Mothers Womb; and now he is returning into the Womb of our common Mother, the Earth. How short a space is it since all rejoyced at his Birth? and perhaps many of those that now stand weeping at his grave; Look back to his first entrance, and count from the Womb to the Tomb, and 'tis all but a little point; if he did live, or had lived to his full term, his life were but short at longest, so that *Job* passeth from the Birth to the Death without any pause at all [b]. Our time therefore is short, but if it be comfortable, that makes some amends; whereas now the holy Man adds [and full of misery]. Few and evil (saith *Jacob*) have my days been [c]. This little space hath many and great troubles in it [d], miseries of the body, miseries of the mind, miseries when he sleeps, miseries when he awakes, miseries which way soever he turns, saith S. *Bernard*. And elsewhere he thus Paraphraseth this place, "Man that is born of a Woman, and there-"fore with guilt, hath but a short time to live, therefore "in fear, and is full of misery, therefore in grief, *de Consid. l.2.c.9.* We wept when we first entred into this Scene of sorrow, as if we had foreseen the Evils we were to meet with [e]. So that a great

[y] Ὑπόμνησίς ἐστι τοῦ φθαρτὸν εἶναι τὸ γενητόν. Plutar. quæst. Rom. 269.

[z] Apud Clemen. Alex. Strom. 3.

[b] *In ipso statim introitu de exitu terribiliter admonetur, cùm dicitur, brevi Vivens,* &c. S. Bernar. de pass. Dom. p. 141.

[c] Gen. xlvii. 9.

[d] *Ac ne spatiolum illud quod inter ingressum & egressum sibi liberum putet, repletur, ait, multis miseriis,* &c. Bern. ut supr.

[e] *Nascitur & statim plorat futuræ calamitatis propheta.* Aug. hom. 10.

Divine

Divine thought he had reason to write in his Calendar against the day of his Birth "*Dies* "*Calamitatis* [f]. If our life be lengthened, it grows wearisome, and we gain nothing thereby but this, that we see, we suffer, and we do more evil [g]: so that it is a mercy our life is so short since it is so troublesome, it being made so in pity to us, that we might not be eternally vexed. "The space between our first and our last day is "various and uncertain (saith *Seneca*) if you consider "the troubles, a Child may think it too long, if you re-"gard the swiftness, an Old man may judge it too "strait, *Sen. ep. 99.* Not but that some do flourish in great Prosperity, but then all that is (by the holy Man here) compared to the glory and verdure of a flower, which shoots up suddenly, looks fair, and is soon cropt and cut down: "The days of Man are but as grass (saith "*David*) for he flourisheth as a flower of the field, *Psal.* ciii. 15. To which the *Pythagoreans* of old [h], and the poorer sort among us now allude, in adorning the Corpse with leaves and flowers, to shew how soon we wither in our fairest fortune; which is still more fully set out in saying, "We flee as it were a "shadow, like the shadow of a Cloud which goes fast by "us, and cannot be stayed by any means, a Metaphor elegantly used on this occasion in the Greek office [i], or as the *Psalmist*---- "like a shadow that declineth [k], which shews longest when the Sun is nearest setting, even as we ac-

[f] Melch. Adam vitâ Geileri, pag. 10.

[g] Ὀυδὲν τοσοῦτον χερδανοῦμεν μακρότερον ζῶντες, ὅσον πλείω κακὰ τὰ μὲν ἰδόντες, τὰ δὲ παθόντες, τὰ δὲ καὶ πράξαντες. Nazianz. Epitaph. Cæsar.

[h] Alex. ab Al. genial. dier. l. 3. cap. 2.

[i] Πάντα σκίας ἀσθενέστερα, πάντα ὀνείρων ἀπατηλότερα, μιὰ ῥοπὴ καὶ ταῦτα πάντα θάνατος διαδέχεται. Euchol. pag. 532.

[k] Psal. cii. ver. 11. & cix. 23. & cxliv. 4. Eccles. vi. 12. & chap. viii. 13.

count

count our life to be then long, when it is near an end: Or as *Seneca*, like the ſhadow on a Sun-dial [m], which moves always, but moves inſenſibly, and is rather perceived when it is paſt, than while it is paſſing; even ſo doth our life ſteal away, it climbs up from Infancy to Youth, till it arrive to middle-Age, and then it declines by degrees into old Age, and ends in death; whether we attend or no, we are always changing, and never continue in one ſtay, but are every day one ſtep nearer to the grave: By which we now ſtand, and from whoſe open mouth we now hear this Lecture, that it is high time for us to begin to prepare for our approaching diſſolution; if we be young, others have dyed younger; if we be in health, ſo was this deceaſed Man very lately: And he that will not take warning by ſuch a proſpect, is ſo ſtupid, that 'tis to be feared he would not repent, though one ſhould come unto him from the Dead.

[m] Senec. ad Marciam c. 30.

§. 3. **In the midſt of Life we are in Death, of whom may we ſeek for ſuccour, but of thee O Lord, who for our ſins art juſtly diſpleaſed**]. It is the Living who are only capable of profiting by theſe Contemplations, and therefore to them they are directed by the Church, who are here put upon ſeriouſly conſidering their own imminent danger. We are now living, and perhaps young or ſtrong, but alas we are dying by degrees; "as ſoon as we were born, "we began to draw to our end (ſaith the Wiſe man [n]), and our life hath been waſting ever ſince it was firſt given us [o]; and beſides, it is expoſed to ſo many perils, that

[n] Wiſdom v. 13.

[o] *Profectò ex quo eſſe incipit in hoc corpore, in morte eſt homo.* Aug. civ. De. l. 13. c. 10. *Quotidiè morimur, quotidiè enim demitur aliqua pars vitæ.* Sen. ep. 24. *Naſcentes morimur finiſque ab origine pendet.* Manil.

there

there are infinite hazards it will be nipt before it be full blown. Wherefore holy *David* wisely saith, "My soul "is always in my hand, *Psal.* cxix. 109. that is, always in danger to be taken from me[p]. The Hebrew word signifies the palm of his hand, out of which any thing easily slips, and on which we lay that which we are about to offer up, to intimate, that he esteemed his life always in danger, and so always was ready to resign it. I am sure our danger is as great, would God our preparation were as forward: Our Brother is lately gone, and we are all going very shortly, nor doth any of us know who shall be next, or how soon it may be his turn. This therefore being our case, it behoves us to inquire whither we shall go to seek relief, while yet we are alive and capable of succour; surely not to Men, for they are in the same Condemnation, but to God must we turn for succour, for he lives for ever, and he only hath our lives in his power: 'Tis true, he will not grant that we shall not dye, nor are we so vain to ask that, but he will grant that we shall not dye eternally; we do not beg to live ever here, but to go well from hence, and be with him for ever; which being the subject of our following Petitions, we here make way for their acceptance, by acknowledging and bewailing our Guiltiness and Transgressions, by which we have given his Majesty too just cause to cut our short lives shorter. Foolish Wretches! who have but one Friend that can help us, and we have desperately ventured to provoke him by our sins, to accelerate our dissolution; doubtless we were impudent, and strangely unadvised thus to offend him, nor is there any means left for us but to attone and appease him again, by confessing our vileness humbly, bewailing our folly passionately,

[p] *Quotidiè periclitor.* Hieron. *Phrasis hæc significat sum in periculo mortis,* Jud. xii. 3. Job xiii. 14. 1 Sam. xxviii. 21. Ἐν τῇ χειρὶ τῶν ψυχῶν ἔχοντα. Xenarch. ap. Athen.

nately, and begging his pardon heartily; ſo ſhall we be likely to find mercy, and either to be ſpared at preſent from death temporal, or however be ſecured from eternal. Oh therefore let us make this acknowledgment which the Church hath provided for us, with all the ſincerity and devotion that becomes ſo great and ſo ſolemn an occaſion.

§. 4. **Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver us not into the bitter pains of eternal death.** Upon the Confeſſion of our ſins we muſt not flye from God in deſpair, but come unto him more humbly, and call upon him with greater importunity, as we are here taught to do; for this triple Invocation expreſſeth the vehemence of our deſire, and is deſigned to engage the whole Trinity to favour and further this requeſt, even that we may be delivered from the ſecond death: Our ſins indeed have deſerved both, but it is eternal death which we are moſt concerned to eſcape: The firſt is ſhort and ſoon over, eaſie to be endured, and reaches no further than the body: But the ſecond death is endleſs and intolerable, ſeizing upon both body and ſoul for ever; a death in which they are always dying, never dead [q], and yet they live to no other purpoſes, but only to feel that anguiſh which torments them, without any intermiſſion or hopes of remedy [r]. Natural death is not to be avoided, nor ought it to be feared in compariſon of this. This is the death therefore we pray againſt. We refuſe not the common lot of all men, we are not diſpleaſed at the qualification of our humanity, nor do we murmur at the condition upon which

[q] *Nulla quippe major & pejor eſt mors, quàm ubi non moritur mors.* Aug. Civ. De. l. 6. *Illic ſapiens ignis membra urit & reficit, carpit & nutrit.* Minuc. Fœl.

[r] — *Nec vivere corpus dicendum eſt, in quo anima non vivendi cauſâ eſt, ſed dolendi.* Aug. Civ. De. l. 13.

we were admitted into this world: We will chearfully ſubmit to all this whenſoever God pleaſe, ſo we may be delivered from that bitter and amazing death, which is unſupportable and eternal. It was ſaid of the Primitive Martyrs, "That for fear of dying after death, they feared "not in the mean time to dye[r], accounting the torments of the moſt cruel Martyrdom ſweet and eaſie in compariſon of that dreadful Eternity which Apoſtaſie would have prepared for them: And it may be very uſeful to us now we ſtand by the grave, when our nature begins to ſhrink at the ghaſtly ſight, and almoſt trembles to think of its own diſſolution, to preſent our ſelves with a far greater and more rational cauſe of fear, even everlaſting damnation, which is ſo diſmal and ſo horrid, that he who views this, will never ſtartle at a little danger, nor be affrighted with temporal death, but turn all his deſires and endeavours to eſcape that which is eternal, and then the former becomes a mercy.

[r] *Dum mori poſt mortem timent, interim mori non timent.* Cæcil. ap. Min. Fœl.

§. 5. **Thou knoweſt Lord the ſecrets of our hearts,** [Pſal. xxxviii. 9.] **ſhut not thy merciful Ears to our Prayers; but ſpare us Lord moſt holy, O God moſt Mighty, O holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer us not at our laſt hour, for any pains of death to fall from thee**]: We proceed in the ſame ſtrain of devout importunity ſtill, appealing to the Searcher of all hearts for the proof of our ſincerity in this requeſt, which he ſees doth ſpring from a ſoul that really trembles at the apprehenſions of his eternal diſpleaſure, and therefore we beſeech him to receive theſe Prayers which flow from ſo unfeigned a paſſion: His merciful Ears that are open to the prayers of the Righteous, will not be ſhut againſt the cry of a poor penitent Sinner, who only begs a little reſpite, a reprieve to enable him to

ſue

ſue out his Pardon, from that worthy Judge, whoſe eternal Sentence muſt determine him to endleſs joy or ſorrow; and ſurely this cannot miſcarry, having all of it a reſpect to the avoiding of eternal death; As to the other, ſince that is not to be wholly eſcaped, we only pray that we may meet it couragiouſly, endure it quietly, and go through it without any real hurt; we pray that neither its terrors nor pains may be too big for our Faith or Patience, nor be able to beat us off from our confidence in our Heavenly Father, who can ſupport us under it, and make it a ſpeedy and eaſie paſſage to us, into a glorious immortality. All which is ſo ſeaſonable and ſo pious, ſo pathetical and ſo plain, that there needs no further Paraphraſe to expound it, but only ſuitable affections to preſent it to God withal.

Section II.

Of the Solemn Interment.

§. 1. THE time being now come to put the body into the Earth, or as *Abraham* expresseth it, "to bury our Dead out of our sight, *Gen.* xxiii. 4. we will premise some general considerations concerning the circumstances relating thereto, and then survey the words used on this occasion. *First*, We are now to take our last farewell of our Friend deceased, a Rite very solemnly observed in most parts of the world: The Gentiles took their leave by a certain form of words, bidding them ["Farewell for ever]; and then they added ["Let him go], by which they testified their submission to the Divine Will [t], and so departed to their homes. The Ancient Christians were wont to give a parting kiss of Charity to the body, just when it was about to be put into the grave [u], to declare their affection, and to evidence that he dyed in the unity and peace of the Church †, for which reason we still say "Our dear brother or "Sister: which pious custom is yet ob-

[t] —— *Salve æternum mihi maxime Palla*
Æternúmque Vale —
Æne. ap. Virgil.
Omni munere absoluto, supremum Salve & Vale, tanquam nunquam eos visuri ultrà, conclamabant—post lamenta & conclamationes, I, Licet *dicebatur*. Al. ab Alex. lib. 3. cap. 7.

[u] Καὶ μετὰ τὴν ἐυχὴν αὐτός τε ἱεράρχης ἀσπάζεται τὸν κεκοιμένον, καὶ μετ' αὐτὸν οἱ παρόντες ἅπαντες. Dionys. Areop. Eccl. Hier.

† *Antiquitùs vivi mortuos osculabantur in signum unitatis.* Durand. rat. l. 7. c. 35.

observed in the Greek Church [x], and also in these Northern parts of *England*, as to the near Relations, who usually come near and kiss the Deceased before he be put into the grave. *Secondly*, We may note the positure and position of the Corpse, which among the Christians hath always been to turn the feet to the East, with the head toward the West, that so they may be ready to meet the Lord whom the Ancients did believe should appear in the Oriental part of Heaven [y]; or as our ingenious Mr. *Gregory* believes, that they might be in the posture of Prayer with their faces to the East, as soon as they were raised: *Observ.* chap. 3. There are some ancient Authors tell us, that the old Inhabitants of *Attica* buried thus before the days of *Solon*, who (as they report) convinced the *Athenians* that the Island of *Salamis* did of right belong to them, by shewing them dead bodies looking that way, and Sepulchres turned toward the East, as they use to bury [z]: And the Scholiast of *Thucidydes* saith, it was the manner of all the *Greeks* to bury their dead thus; though a learned Modern Writer supposes these Authors mistaken, and cites *Plutarch* and *Ælian* to prove that the *Athenians* turned their dead toward the West [a]. However, it is certain that all Nations had one certain way of placing the Corpse, from which they would not vary: And we Christians have so great reason and so good Antiquity for our custom, that we ought not out of singularity to alter it. *Thirdly*, We consider the casting Earth upon the body, esteemed of old an act of great

[x] Δεῖ τε πλησίον ἀσπασμὸν δοῦναι τῷ θανόντι. Euchol. offic. exequ. 535. & 537.

[y] Durand. ration. l. 7. c. 35.

[z] Diog. Laert. vit. Solon. pag. 32. Al. ab Alexand. gen. Dier. l. 3. c. 2.

[a] Casaubon, not. ad Diog. Laert. vit. Solon.

piety by the very Heathen [b], and to find a body unburied, and leave it uncovered was judged a great Crime [c]: And it seems there was some Religion in casting Earth upon it three times [d]. The Christians had a peculiar order of Men to do this Office, called in the East, *Copiatæ* [e], and in the West, *Fossarios* [f]. Although the Priest always put in the first Earth himself, as may appear from S. *Bernard*, who declares that he cast in the Earth upon his Brother *Gerard* with his own hands [g]: And the Rubrick of the Greek Office saith, "The Body being laid in the grave, "let the Priest take up Earth with a "Spade, and cast it on the Body, "saying, The Earth is the Lords, "and the fullness thereof, the round "world, and they that dwell there-"in [h]. I shall only add, that among the *Romans* it was a form of Blessing to say, "Let the Earth be light un-"to you [i], which whether it had any relation to the happy rest after death, I have now no time to dispute, because I must hasten to the form of words which our Reformers have chosen on this occasion, containing *First*, an Introduction commemorating what is past, *viz.* Gods having taken the Soul. *Secondly*, A description of the present act, both as to the matter of it, *viz.* Committing the Body to the ground; and the manner of it, *viz.* Earth to Earth, Ashes to Ashes, *&c.* *Thirdly*, A declaration

[b] Ælian. var. hist. l. 5. c. 14.

[c] Horat. Carm. l. 1. od. 28.

[d] — *licebit Injecto ter pulvere curras.* idem, ibid.

[e] Cod. Theodosian.

[f] Lib. de 7. grad. Eccles. ap. Hieron. Tom. 9.

[g] *Indutus sacerdotalibus solitas in eum orationes proprio ore complevi, terram meis manibus, ex more, jeci super dilecti corpus, terram mox futurum.* Bern. in Cant. ser. 26. p. 638.

[h] Euchólog. offic. exequ. pag. 538.

[i] Ἐκείνῳ μὲν δὴ ἐπειδὴ μακαρίτης ἐγένετο, Κύφη γῆ, καθάτῳ ὁ λόγος. Julian. Cæsar, de Constantio. Ep. 23. Hermog. vidend. Brisson. de formul. p. 88.

ration of the reaſon hereof, *viz.* our hope of the Reſurrection, illuſtrated by conſidering the Author of it, who is our Lord Jeſus; and the form of it, *viz.* by making our vile body glorious, and like his own: each of which will deſerve our more particular conſideration.

§. 2. **For as much as it hath pleaſed Almighty God to take unto himſelf the ſoul of our dear Brother here departed; we therefore commit his body to the ground, Earth to Earth, Aſhes to Aſhes, and Duſt to Duſt.**] When the Soul, by which the Body lives, is once recalled by him that firſt placed it therein, death doth immediately follow that ſeparation [k]; and thoſe ſeveral parts, the Body and Soul, go to receptacles as diſtant as thoſe Originals are whence they had their beginning, *Eccleſ.* xii. 7. God diſpoſes of the Soul himſelf, and leaves the corruptible Carcaſe to our care. It ſeems to me both unreaſonable and abſurd for the Roman Office now to commend a [l] Soul to Gods hands, which he hath already diſpoſed of, and which the Ancient Church commended to God before it was departed; and indeed it is beſt done by the Party himſelf, while his life remains [m]. And concerning that better and nobler part we have nothing to do now, but only to acknowledge God hath diſpoſed of that according to his good pleaſure, which is ſeaſonably intimated here, becauſe our Paſſions are uſually at the very higheſt, upon this laſt parting; but ſurely they will not reſiſt nor be extravagant, when it is conſidered it pleaſed God it ſhould be ſo, and ſhall that diſpleaſe us, which pleaſes him? Again, we

[k] Ὁ μὲν ἀποθανὼν θάνατος χωρισμὸς ἐστι ψυχῆς ἀπὸ σώματος. Philo. leg. alleg. l. 1.

[l] *Commendo animam tuam Deo patri, Terram terræ; cinerem cineri; pulverem pulveri, in nomine patris*, &c. Manual. Sariſb. fol. 117. a.

[m] *Cùm venerit Dies ille---corpus hoc ubi inveni relinquam, ipſe me Diis reddam.* Sen. ep. 102.

are told he is only departed [n], which is the phrase of holy Scripture, and the sense of all good Christians concerning death, that it is but the entrance into a long journey, the going a little before in that Path wherein we must all shortly follow them [o]; so that we may comfort our selves concerning them with *David*, saying, "We shall go to "them, but they cannot come back "to us, 2 *Sam.* xii. 23. Yea, the *Romans* of old were wont to say, "Farewell, for we (in the order "that Nature appoints) shall all "follow thee [p]. But we know more than they, we know the Soul is the principal part, and now that is gone, the Man himself is not here, nothing but a Case is left behind; and yet for the Jewels sake that once lodged in it, we must not cast it away, for God himself will one day enquire for this body again; we cannot be so imprudent to think that "this body which is the work of Gods Hands, the "object of his Care, the house of the Soul, the principal "of his Creatures, the Heir of his bounty, and the Priest "of his Religion, should be suffer-"ed to perish for ever [q]; wherefore we will decently lay it up, and patiently wait for its restauration. In the dust we lay it by Gods own appointment and decree, *Gen.* iii. 19. for Man was made of Dust at first, *Gen.* ii. 7. and to dust he will turn again as soon as the Soul is gone [r]; so that the committing his Body to the ground, is no more than laying Earth

[n] Luc. ii. 29. Phil. i. 23. Ἀποδημία προσέοικεν ὁ θάνατος, καὶ τῇ εἰς κοινὴν πατρίδα πορείᾳ. Plutarc. de Apolion. *Profectio est quam mortem putamus.* Tertul. de pat. c. 9. *Abiit non obiit.* Ambros. de Theodos.

[o] *Præcesserunt non decesserunt.* Aug. de divers. ser. 43.

— Τὴν αὐτὴν ὁδὸν
Ἣν πᾶσιν ἐλθεῖν, ἐς' ἀναγκαίως ἔχον
Προεληλύθασ' — Antiphon.

[p] Servius ad 3. Æneid.

[q] Tertul. de resurrect.

[r] *Hominis fundamentum ex pulvere, & in pulvere finis ejus.* Dict. RR.

Earth to Earth, and Aſhes to Aſhes. Our Bodies are called Houſes of clay, and earthly Tabernacles, 2 *Cor.* v. 1. and their foundation is ſaid to be in the duſt, *Job* 4. 9. Yea, S. *Bernard* notes, that God not only threatens we ſhall be duſt, but ſaith we are duſt juſt now [r], which ſhould admoniſh us that are alive, not to be too confident of our ſtrength, for God reckons us duſt at preſent, and Nature will make us ſo very ſhortly. "Why then is Earth and Aſhes proud, *Eccluſ.* x. 9. Let us humble our ſelves, and lye in the duſt, which S. *Martin* reſolved to do literally, when he perceived death approaching, for he commanded thoſe about him to take him out of his Bed, and lay him on the ground upon duſt and aſhes, and in that poſture the holy Man choſe to end his life [s], committing his own body as it were to the Earth, in acknowledgment of his unworthineſs by a voluntary act of Humiliation.

[r] Gen. iii. 19. Bern. de conſider. l. 2. c. 9.

[s] Durand. Rational. l. 7. c. 35.

§. 3. **In ſure and certain hope of the Reſurrection to eternal Life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like his glorious Body, according to his mighty working, whereby he is able to ſubdue all things unto himſelf.**] In the preceding Paragraph we ſaid we did [**commit his body to the ground**], which phraſe implies the delivering up a *Depoſitum* for ſafe cuſtody into ſuch hands as will honeſtly render it back, and reſtore it again [u]; for we do not caſt away the bodies of Chriſtians as things of no value, but lay them up ſafe in the Earth, which is ſaid to give up, or reſtore the dead back again † when they are raiſed. Our Lord Jeſus

[u] Luk. xii. 48. 2 Tim. i. 12. Græc. τὴν παραθήκην. *Depoſitum.*

† Revel. xx. 13.

having

having conquered death, and got the Keys of the grave by his Reſurrection, our Tombs are not places to deſtroy, but to keep our bodies in, till he that made them, call for them: And we do here give this as the reaſon why we not only commit their ſouls to God at the hour of Death, but their bodies to the grave at the time of Burial, *viz.* Becauſe "we have a ſure and certain hope of "the Reſurrection unto Eternal life: If we did not hope for this and believe it, the care and coſt beſtowed on the dead were vain and ſuperfluous, which *Tertullian* ingeniouſly urges againſt the pompous and expenſive Funerals of the Heathens, as being ridiculous profuſions, in regard they believed nothing remained after death [x]. And S. *Auguſtine* argueth very well [y], "If they "do thus ſolicitouſly bury their "Dead, who believe not the Re-"ſurrection, how much more ought we to do it, who "believe that this Office (beſtowed on a body now dead, "but to be raiſed again to an endleſs life) is a kind of "teſtimony of that Faith we have of the Reſurrection "thereof. If we thought theſe inſtruments would never be uſed more, we might leave them to periſh above ground; but ſince they are to be called for and uſed again, we are bound to lay them up ſafe, and our belief of the Reſurrection to Eternal life is a ſufficient reaſon why we do ſo. Againſt this Sentence thus explained, it is not eaſie to gueſs what can be objected; but prejudice will always find faults, or pretend them, and therefore ſome *object* againſt this Period, that we declare our particular hope of all we bury, be they never ſo bad, that they ſhall riſe to Eternal life. To which we *Anſwer*, That the Evil as well as the Good are to riſe again, and to have a life that is Eternal; and though the common uſe of the word [Eternal Life] apply it to the better part,

[x] Tertul. de reſurrect. carnis cap. 1.
[y] Auguſtin. *de curâ pro mortuis*, cap. 18.

yet

yet the word ſtrictly conſidered, ſignifies both the ſtate of the Good and Evil after the Reſurrection, and ſo it is expounded by thoſe who conſider it in the Creed; yet becauſe we make the Eternal life here mentioned, the matter of our hope, which is only converſant about ſome good thing, we are willing to ſuppoſe the Church doth take [**Eternal Life**] in this place, in the better ſenſe, for the glorious Eternity which the Saints ſhall enjoy: but though we grant that, the former concluſion will by no means follow, for we do not in theſe words reſpect the particular lot of any ſingle Man, but the general promiſe which God hath made to all Believers, that there ſhall be a Reſurrection to Eternal life, as plainly appears in that we do not ſay, [**In ſure and certain hope of his Reſurrection to Eternal life**], but [—**of the Reſurrection to Eternal life**], we are no judges of particular Mens final eſtate, only knowing, and firmly believing there is a Reſurrection to Eternal life, whereof they ſhall be partakers whom God ſhall judge worthy of it; we take care of the bodies of all Chriſtians, as being ignorant which are prepared for the better part; yet in Charity, hoping the beſt of all that die in the peace of the Church, of which more hereafter. And now if any, who ſee this lifeleſs Corpſe at preſent, or conſider the ſtate it will ſhortly be reduced unto, ſhall doubt of this great work, *viz.* the raiſing it up again to Eternal life, we are ready to give a reaſon of this hope that is in us, from *Phil.* iii. 21. whence we declare, *firſt*, who this work muſt be done by, *viz.* By and [**through our Lord Jeſus Chriſt**], who did raiſe his own body from the grave, and made it glorious. *Secondly*, We ſhew in what manner he ſhall work this change; By taking away all thoſe corruptible qualities and infirmities to which our vile bodie is liable, both living and dead [εἰς τὸ γενέσθαι αὐτό] That this ſelf ſame vile body may be refined and freed from decay

cay and mortality, being made like unto the glorified Body of Jesus, after his Resurrection. *Thirdly*, We declare by what instrument our Lord shall effect this wonder, even by his Omnipotence, by which he made it out of dust at first [z], and to which all things must yield; wherefore, although the work be great, the Workman is infinitely greater; though the change be admirable, the power by which it is wrought is Almighty; though many things seem to oppose it, yet all things must yield subjection to his will: So that it is most certain this Body shall be raised again, and most piously done of us who believe all this, to lay it up with decency and care.

[z] *Et utique idoneus est reficere, qui fecit; quanto plus est fecisse quàm refeciſſe, initium dedisse quàm reddidisse; Ita restitutionem carnis facilioremcredas institutione.* Tertul. res. carn. cap. 11.

SECTI-

SECTION III.

Of the Conſolation annexed.

℣. 1. Rev. xiv. 13. I Heard a voice from Heaven, ſaying unto me, Write, From henceforth bleſſed are the Dead that dye in the Lord, even ſo ſaith the Spirit, for they reſt from their labours]. This Scripture was anciently appropriated to this Office, being read in ſome parts of the Weſtern Church of old, at the ending of the Leſſons [a], and ſince it is generally uſed for one of the Epiſtles [b]; nor had we any reaſon to leave it out, but only to ſet it in a more proper place. And as it ſtands now in our ſervice, we may conſider it, *Firſt*, as it looks back to the Interment, where having declared our hope of the Reſurrection, we bring a further confirmation thereof from this place, which was a ſpecial revelation by an immediate Voice from Heaven, ordered to be recorded for the preſervation thereof, and atteſted peculiarly by the Spirit; the ſumm of which unqueſtionable Oracle is, "That all holy Perſons deceaſed, are in a "bleſſed condition juſt now: And if this will not allay our grief, to have ſo great an aſſurance from God himſelf of the happy eſtate of our deceaſed Friends, what will? If we had no more but the word of the beſt of Mortals for it, we might have doubted, but now there is no room for jealouſie. It ſeems to have been firſt revealed for

[a] *In quibuſdam Eccleſiis terminatur* [*lectio ſcil.*] *Beati mortui*, &c. Apoc. 14. Durand. rat. l. 7. c. 35.

[b] Idem ibid. fol. 193. (a) ut & Manual. Sariſbur. fol. 107.

for the comfort of the Primitive Martyrs in the days of Perſecution, but it is agreeable enough to all that dye in Gods faith and fear; for all ſuch are bleſſed in many reſpects, but eſpecially in this, that they are now freed from temptations and dangers, from grief and care, injuries and perſecution, from diſeaſes and death, and all other burdens they laboured under; which conſideration alone, made the wiſer ſort of Heathens very Patient in the loſs of their good Friends, as being now at the end of their labours and ſorrows [c]. But the Holy Ghoſt intends, and we Chriſtians know, more is meant by this Phraſe of *reſting from their labours* here, than a bare freedom from the evils of this life, it being a Metaphor from the *Athletæ* in the Grecian Games, who endured much hardſhip while the exerciſe laſted; but that being over, and they become Conquerors, they might ſit down with eaſe and honour, as having gotten the glory of the Victory: And for this reaſon, in ſome places they Crowned the dead [d], and do ſtill make Garlands for them, as Trophies of their Conqueſt, and ſhould we follow their Triumphant Chariot weeping? *Secondly*, The Proteſtant Church placed this Sentence here before the ſucceeding Collects, to give a juſt reaſon why therein we do not pray for the dead, but for our own ſelves, becauſe there is Gods own Word to aſſure us they have no further need of our Prayers now; our Charity obliges us to hope they dyed in the Lord, and if ſo, they are bleſſed already, and we cannot with any ſenſe pray they may obtain that which they actually enoy already.

[c] Θάνατ⊖ πόνων ἀπόλυσις · Marc. Antonin. lib. 6. §. 28. Τελδὴ λυσίπον⊖, ap. Pindar. *Mortem ærumnarum requiem*, dixit Cæſar apud Saluſt. in Catilin.

[d] *Mortuorum eſt coronari.* Tertul. de coron. milit. cap. 10.

SECTI-

SECTION IV.

Of the concluding Devotions in general, particularly of the leſſer Litany and Lords Prayer.

§. 1. HAving ſufficiently improved this occaſion by way of inſtruction and pious Meditation, we now addreſs our requeſts to Almighty God in our own behalf, who are only capable of receiving benefit by theſe Prayers. The Deceaſed reſt from their labours, but we are in the midſt of ours; they can ſin no more, but we may, being compaſſed about with a thouſand dangers; their Sentence is paſt, we hope, to their great comfort, but ours is yet to come; they may be called Bleſſed, but we before our death (as *Solon* obſerved of old) cannot be ſo ſtiled; great need and good reaſon therefore is there for us to Pray for mercy for our ſelves. 1. To the Father, in order to the miſeries of this life. 2. To the Son, in reſpect of the guilt of our ſins. 3. To the Holy Ghoſt, in regard of the power of our Corruptions; That the Father may deliver us, the Son Pardon us, and the Holy Ghoſt Sanctifie us. And becauſe we need all manner of good things, we add the Lords Prayer to this Supplication, the Petitions whereof contain all things needful for us, and are particularly applicable to this occaſion. For if we have loſt a Friend on Earth, we have a greater and better Friend, even [our Father which is in Heaven], if they be Mortal, he is Immortal, as the holy Monk obſerved, when one told him

him his Father was dead, "Do not Blaſpheme (ſaith he) my Father is Immortal, *Socrat. Eccleſ. Hiſt.* l. 7. Nor do we murmur at this ſad Providence, but have reſolved to bleſs him for it, being deſirous that [**his Name may be Hallowed**] in all his diſpenſations by all Men. So little are we concerned for this world, or diſcontented that our Friend is gone from hence, that we deſire to follow him as ſoon as our Lord pleaſes, for we wiſh his [**Kingdom of glory may come**] ſhortly, where we ſhall all meet again [e]. And becauſe we know his will is always beſt for us, we pray that whether he order life or death to us or our dear Friends, yet ſtill [**his will**] and not ours [**may be done**]. The reſt of the Prayer reſpects our miſerable condition in this mortal life, where we ſtand in need of daily Bread to ſuſtain us, of mercy to pardon and forgive our paſt offences, and of grace and favour to deliver us from temptation, and all ſorts of evil, Temporal, Spiritual, and Eternal. All which are fit to be asked always, eſpecially juſt now when our miſerable eſtate is ſo plainly ſet forth before our eyes.

[e] *Quid rogamus ut adveniat regnum cælorum, ſi captivitas terrena nos delectat?* Cypr. de Mortal.

SECTI-

SECTION V.

Of the firſt Prayer at the Grave.

§. 1. THE Primitive Chriſtians did not bury their dead with the burial of an Aſs, *Jer.* xxii. 19. as ſome wild Sectaries among us do theirs, making their followers as vile in their deaths, as they were in their lives: But they uſed many religious Solemnities, as we have noted before, and particularly they made Prayers upon this occaſion, as appears from *Tertullian*, who ſpeaking of a Chriſtian that was departed in peace, tells us, "The Prayer of the Prieſt com-"poſed him for the Grave [f]: And S. *Bernard* (as was obſerved but now) affirms there were "accuſtom-"ed Prayers to be made at the "Grave, which he repeated with his "own mouth [g]. And ſo there is at this day in all Chriſtian Countrys as well as ours. Although our forms are generally our own, being compoſed by the Compilers of the Liturgy, who could have very little aſſiſtance in this matter from the Roman Offices, which are ſtuffed with vainly repeated and ridiculous Petitions for the dead, whoſe doom is already paſt, and have no reſpect to the living, for whoſe ſakes S. *Auguſtine* affirms theſe things are chiefly intended: To leave them therefore, hugging their profitable *Diana*, and praying rather to

[f] *Cùm in pace dormiiſſet & morante adhuc ſepulturâ interim oratione Presbyteri componeretur*, &c. lib. de anima cap. 51.

[g] Bernard. in Cant. ſerm. 26.

ease the living of their mony than the dead of their pain, Let us consider this pious form which consists of three parts: *First*, A profession of our Faith concerning the happy state of holy Men departed. *Secondly*, A thanksgiving for the mercy shewed to our deceased Brother. *Thirdly*, A Petition for the coming of Christs Kingdom, intimating, 1st. When we would have it come, *viz.* very shortly; and 2dly. Why, *viz.* For the perfect consummation of our selves and all our pious Friends that are gone before.

§. 2. **Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burthen of the flesh, are in joy and felicity**]. The first Sentence of this Prayer is a Paraphrase upon those words of our Saviour in his confutation of the *Sadducees*, *Luk.* xx. 38. "For all live unto him, even *Abraham*, *Isaac*, and *Jacob*, though gone out of this world and dead as to us. And it is the most effectual comfort to those that drop their pious tears upon the Earth that covers their deceased Friends, to be assured they are now alive, that is, as to their souls and spirits, which the Scriptures do frequently inform us are Immortal; and it would be strange if we should doubt that, since many of the wiser Heathens believed it [h]; and when *Scipio* enquires whether his Friends and other worthy Men departed, were alive, he is told, "they live for certain, and that so "well, that this life of ours, is but a "kind of death, in respect of theirs [i]. Shall not we then profess that we believe our religious Friends who are deceased, have only changed their estate for a better, they have re-

[h] Πεπίσδται ὁ παρὰ Χριστιανοῖς καὶ Ἰουδαίοις μόνον, ἀλλὰ καὶ παρ' ἄλλοις πολλοῖς Ἑλλήνων καὶ Βαρβάρων, ὅτι ζῇ καὶ ἐνέργεια μετὰ τὸ ἀπὸ τοῦ σώματος χωρισμὸν ἡ ἀνδρωπίνη ψυχή. Origen. in Celf. l. 7. p. 334.

[i] Cicer. in Somn. Scipion.

removed their Habitation, but retain their being still; they lived with Men before, & now they live with God; they lived on Earth, and now they live in Heaven; they are only gone to a better place, and better Company; it is only their body dies, their souls and spirits do live still, and their body shall be revived again in due time. An Ancient Ritualist notes, that the Christians (instead of the Pagan Cypress, which once cut, never grows again) "laid Ivy, Laurel, or some of those things which "are always green, in the Coffin under the Corpse, to "signifie that they who dye in Christ, cease not to live; "for though they dye in this world as to their bodies, yet "as to their souls, they always live "to God [k]. And the modern Jews call the Grave *Beth-hachajim*, the House of the Living, as one of their own Authors relates [l]; adding that "As they return from the grave, e-"very one plucks up grass from the "ground twice or thrice, casting it over his head behind "him, saying, They of the City shall flourish like grass "of the Earth, *Psal.* 92. 16. to signifie their hopes of the Resurrection of the dead: The body indeed is now dead, but that is but the baser part, and is not properly the Man himself; for the soul of every one is himself, saith *Plato*, and since that is alive, the Man may justly be said to live still; for the Saints and Servants of God never did admire the flesh, accounting it but the prison and burden of their Souls [m], the chain and the load of their Spirits [n], and therefore they have prayed and longed to be unloaded and set at liberty as soon as God pleased [o].

[k] Durand. ration. l. 7. cap. 35.

[l] *Leo Modena* Rites of the present *Jews*, chap. 8.

[m] Wisdom. ix. 15. Ὁι ἁγιοὶ δεσμὸν λογίζονται τὸ σῶμα. Theophylac. Luc. 2.

[n] *Quid sunt homines, nisi animæ corporibus alligatæ?* Arnob. adv. gent. l. 2. Ψυχάριον εἶ βαστάζον νεκρόν. Marc. Antonin. l. 3. §. 41. [o] Luc. ii. 29. *Dimitti petit quasi à vinculis quibusdam ad libertatem festinaret.* Ambros. de bon. Mort.

And do we so passionately lament them because they have laid down their burden, shaken off their chains, and bid adieu to their earthly Prisons? Alas they live still, and live infinitely more happily; they lived in sorrow here, but there they live in joy; here they lived in misery, there they live in felicity; they are freed from all evil, and enjoy all good; and are these to be followed with out-crys and lamentations? If we be Christians we believe this, and if we believe this, we shall leave them to the fruition of their new acquired bliss, and turn our complaints into Praises and Thanksgivings.

§. 3. **We give thee hearty thanks for that it hath pleased thee to deliver this our Brother out of the miseries of this sinful world.** If the preceding profession of our Faith were real and sincere, this act of Eucharist will naturally flow from it; for if we love our Friends, and believe them in a state of joy, we cannot but rejoyce with them, and give thanks to God for it: This was the fruit which the belief of the Resurrection produced in holy *Job*, for he Celebrated the Funeral of his Children with hearty praises, saying, "Blessed be the Name "of the Lord, *Job* i. 21. Which pattern, the first and best Christians exactly followed; for if we search into the purest times, we shall find nothing at all of the Prayers for deliverance from Purgatory (which fill so many pages of their Offices, who are of all others the greatest pretenders to Antiquity, even where they have utterly forsaken it) but innumerable testimonies of their giving thanks, some of which we have noted before, to which we will only add that of S. *Chrysostom*, who expresly affirms, "they praised God, and gave him thanks for "crowning the deceased, and put-"ting an end to his labours, for de-"livering him from fear, and taking "him to himself: [p] We may re-

[p] Οὐχὶ δὲ Θεὸν δοξάζουσιν καὶ εὐχαριστοῦσιν, ὅτι λοιπὸν ἐστεφάνωσε καὶ ἀπηλλάγη, ὅτι φόβου ἀπήλλαξεν, ὅτι ἑαυτῷ; Chrysost. Epist. ad Hebr. hom. 4.

member

member how loudly they ſung Hallelujah in the Latine Church in S. *Hieroms* days, and in ſome of the ancienter forms thereof it appears to have been preſcribed [q]. Though now the Hallelujah is proper to the Greek Church, where nothing is ſo frequently repeated as that [r]. The ſenſe whereof is fully expreſſed in this excellent period. S. *Paul* commands us to give thanks in every thing, becauſe it happens by the will of God, 1 *Theſ.* v. 17. And we obſerve it here as the ground of our praiſes, that *it hath pleaſed God* to take away our Friend, and ſhall we murmur at his orders? Let us conſider whence he is taken, *viz.* from the miſeries of this ſinful world, in which, the longer he had ſtayed, the more evil he had done, and the more calamities he had endured. "We congratulate the feli-"city of our pious Friends (ſaith S. *Auguſtine*) and "though their death afflict us, yet this chears us again, to "conſider they are delivered from thoſe evils, by which "the beſt of Men in this life are vexed, if not depraved, "and endangered, if not ruined [s]. Surely he that is ſnatched out of ſuch a ſtorm, muſt needs be ſaid to have happily eſcaped. If Nature do force us to grieve for our own loſs, yet Religion will ſo convince us of their gain, that it will argue unkindneſs to them, as well as ingratitude to God, not to give thanks for it. And we muſt endeavour by reaſon and grace ſo fully to convince our ſelves, that their death was really an act of the divine mercy, that we may not be found diſſemblers with God when we ſay, "We give "him hearty thanks: It is only our Paſſion that blinds us, and will not let us ſee this great truth, but a little reaſon and conſideration will maſter thoſe paſſions, and

[q] Hugo Monardus not. ad Sacramentar. Gregorii.

[r] Eucholog. offic. exequ. paſſim, & notis pag. 541.

[s] Auguſtin. de Civ. Dei lib. 19. cap. 8.

shew us, that to dye, is gain to a good Man, and a thing to be celebrated with Hymns of Eucharist and Thanksgiving.

§. 4. **Beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine Elect, and to hasten thy Kingdom, that we with all those that are departed in the true Faith of thy holy Name, may have our perfect consummation and bliss both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord.** Amen]. This Petition follows after the preceding Eucharist in the very method of the Lords Prayer, the act of Praise being a Paraphrase on "Hallowed be thy Name, and this Petition, the Explication of "Thy Kingdom come. We have hitherto been considering the miseries of this life, and the happy estate of those that are religiously departed in peace; whereupon we cannot but wish our selves in the same blessed condition with those holy souls that are gone before us, at least, that we may happily meet each other in the Kingdom of Heaven, when Gods good time is come. We know, so long as this world endures, Sathan will rage, & sin will reign, Enemies will oppress us, and miseries disquiet us, and all good people that live in it; wherefore we are not only willing, but desirous the last and great day may come, when those that love God and are beloved by him again [t], those choice and excellent persons whom the Scripture calls the Elect, who are scattered here, shall be gathered together from the four winds [u]; and all of that blessed number shall have their wrongs righted, their miseries eternally removed, and their Enemies finally vanquished then; and then both those deceased, and such as remain alive shall begin their never ceasing

[t] Τῶν φιλοθέων, ὡς ἡ γραφὴ ἐκλεκτὺς ὠνόμασεν· Suidas.

[u] Matth. xxiv. 31.

ceaſing felicity. And is there not good reaſon we ſhould pray for the haſtening of this bleſſed time, and ſay Lord Jeſus come quickly, *Rev.* xxii. 20? Here we ſerve, there we ſhall reign; here we are afflicted, there we ſhall be happy; and when his Kingdom begins, ours begins alſo †. Neither the Saints departed, nor we, have our perfect conſummation in bliſs as yet; we are imperfect both in body and ſoul, and till the Reſurrection, their felicity is not compleat, "that they without us ſhould not be made perfect, *Heb.* xi. 40. So that they as well as we, do wiſh and pray for the coming of this laſt day, and the compleating of Chriſts Kingdom, *Rev.* vi. 10. That being the time which will unite the Church Militant and triumphant, and give unto all Saints their perfect conſummation of bliſs both in body and ſoul. In the mean time the Portion of thoſe that departed in Gods faith and fear, is very bleſſed, and infinitely beyond the condition we are in here, ſo that we pray we may have our part with them as ſoon as God pleaſes. And of this Nature were thoſe Primitive prayers with reſpect to the dead; as we might prove by many inſtances, but two or three ſhall ſuffice: "We frequently ſay in our Prayers, (ſaith *Origen*) Grant "O Almighty God, grant us a part "with the Prophets [x]. And again elſewhere, "We devoutly celebrate "the memory of thoſe that depart "in the Faith, as well rejoycing for their refreſhment, as "begging a pious conſummation in "the faith for our ſelves [y]. And in the latter Ages, all that was asked was but in order to their joyful

† *ut qui in ſeculo antè ſervivimus, poſtmodùm Chriſto regnante regnemus.* Cypr. de or. Dom. *Optamus ut finem faciat noſtris malis, & veniens de cœlo, nos aſſumet in regnum ſuum.* Aug. de Temp. ſer. 126.

x Origen in Jerem. homil. 11.

y Idem lib. 3. Com. in Job.

Reſurrection, till Covetouſneſs had ſo corrupted this innocent uſage, that we were forced to forbear to go ſo far [a]. Wherefore we are content to praiſe God for the happineſs they have at preſent, and to wiſh our ſelves may ſhare with them in it as ſoon as God pleaſes; only becauſe neither they nor we ſhall be compleatly perfect in body and ſoul, till Chriſts ſecond coming, and the general Reſurrection, we do ſubmiſſively beg that his Kingdom of glory may come, and then we that ſeem to be parted for a while, ſhall meet again, and enjoy each other for ever. *Amen.*

[a] See *Ushers* anſwer to the *Jeſuits* challenge, *pag.* 200.

SECTI-

SECTION VI.

Of the laſt Prayer or Collect.

§. 1. THE former Prayer ſeems to reſpect the whole Company, whereas this is peculiarly deſigned for the comfort of thoſe that are Relations and Friends to the Party deceaſed; and it may well be called a Collect, becauſe it is a Collection of the choiceſt Sentences of holy Scripture which may miniſter thereunto; being intermingled with ſuch acts of hope concerning him that is deceaſed, and ſuch a proſpect of the means to make us happy with him, as being duly conſidered, and devoutly recited, will effectually remove that unneceſſary grief which hurts us, and helps not him, and will turn our thoughts and endeavours toward the more uſeful exerciſes of Repentance, in order to our meeting again with more joy than now we part with ſorrow. The parts of this Prayer are four: *Firſt*, An Introduction commemorating, 1ſt. Our certainty of the Reſurrection of true Believers. 2dly. The reaſon we have, not to grieve exceſſively for their death. *Secondly*, A Petition for our ſelves, that we may have a part in the firſt Reſurrection here. *Thirdly*, The Motives which excite us earneſtly to deſire the ſame, being the benefits of that bleſſed change which are, 1. A happy death. 2. A joyful Reſurrection from the grave. 3. A bleſſed Sentence to aſſign us to eternal glory. *Fourthly*, The Concluſion asking all this, both the reformation and the happy effects thereof, through Jeſus Chriſt our Lord, of which we will briefly diſcourſe. §. 2. D

§. 2. O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, in whom whosoever believeth shall live, though he dye, and whosoever liveth and believeth in him, shall not dye eternally]. The entrance into this Prayer sufficiently declares it was intended for Consolation; for we do first commemorate the mercy of God, who being the Father of our Lord Jesus Christ, is the Author of all mercies and comforts, 2 *Cor.* i. 3. and he that loved us so well, as to give his own Son for us, how can we think he will appoint any thing for our harm? If we take right measures of his love, and entertain just & noble thoughts of him, we cannot grieve excessively at any thing done by his order, who aims at our good in every thing, if we had always the wisdom and the grace to make a right use thereof. 'Tis true, he hath taken our Friend from us at the present, but we confess in the words of holy Scripture, that we believe his dear Son and our Saviour to be the Resurrection and the Life: So that although they that believe in him must dye naturally, yet they shall live again; and we that now live and believe in him, though we cannot escape temporal, shall avoid eternal death by him. Why then do we grieve so violently for them, or for our selves? neither they nor we are like to perish, (by Gods mercy) nor do we now take a final and eternal leave of one another, but are shortly to meet again at the great and general Resurrection. Having therefore this hope, let us wipe away our Tears, and testifie our Faith by our Patience, and our belief of what Jesus will do for us and our deceased Friends, by a calm submission to the pleasure of him, that will bring us together again ere long: But of this Sentence we have spoken before, *Partit.* I. *Sect.* 1. §. 2.

§. 3. who also hath taught us by his Apostle S. Paul, not to be sorry as Men without hope, for them

them that ſleep in him]. The grief even of Chriſtians is too often ſo extravagant upon theſe occaſions, as to overflow all the banks of Reaſon, and then 'tis time to call in the aids of Religion to ſuppreſs it: The former Scripture ſhewed why we ſhould not grieve extreamly, but theſe words are a plain Prohibition thereof; thoſe may perſwade them that can conſider, and are ſo calm as to attend the conſequence of their own Faith, but theſe words may awe them into ſilence, whoſe paſſions will not allow them to argue; ſuch muſt conſider this divine Precept delivered by S. *Paul*, 1 *Theſ.* iv. 13. and in obedience to Gods Authority, forbear what he hath ſo directly forbidden; and ſurely it hath been generally believed this Scripture was very proper for this end, becauſe it is found in the Offices of the Eaſtern [a], as well as thoſe of the Weſtern Church [b]: But is here moſt judiciouſly inſerted in this conſolatory Prayer, where it may be moſt likely to have its deſired effect; and doubtleſs it is very duly inferred from the preceding aſſurance of the Reſurrection, ſince whoſoever firmly believes that, cannot rationally grieve in exceſs. It is for thoſe to be outragious in their grief, who have no mixtures of hope to alleviate and allay their ſorrow. The poor Heathens had no ſure grounds of hope that they ſhould ever ſee their deceaſed Friends again: And hence they bid them eternally farewell; and no wonder if upon ſo irreparable a loſs they lamented moſt paſſionately, cutting and lancing themſelves in cruel ſort [c], howling and crying out with great noiſe and vehemence, a cuſtom not yet rooted out from among our barbarous Iriſh Neigh-

[a] Eucholog. offic. exequ. pag. 535.

[b] Durand. ration. l. 7. cap. 35. p. 93. Et Manual. Sarisbur. fol. 106.

[c] Levit. xix. 28. *Tundunt pectus, lacerant lacertos, veterum vulnerum reſecant cicatrices.* Jul. Firmic. de prof. relig.

bors,

bors, nor yet from the Grecian Islands, as a late judicious Traveller observes; for "when one dies there (saith "he) the Women meet in a certain place, and begin-"ning to howl at break of day, they beat their breasts, "scratch their cheeks, and tear their hair, so that they "would move any Spectator to "compassion [d], which is a relique of their old Paganism that Christianity could never yet extirpate, and agrees to those wild assertions of some Heathens, that death was the most certain and greatest loss, and that they who suffered it, were sadly to be lamented [e]. But this is so infinitely unbecoming us Christians, that *Tertullian* esteems it not only to be unreasonable, but a plain deserting of the Faith; for thus he discourses, "Why dost thou "grieve, if thou believest he is not "perished? Why dost thou take it so impatiently that "he is withdrawn a while, whom thou believest shall "shortly return? That which thou thinkest to be death, "is but a journey; and we must not lament him that is "gone before, but desire to follow him——For verily "impatience on these occasions shames our pretences to "hope, and prevaricates the Faith; yea, we affront "Christ, when instead of resenting thankfully his calling "our Friends unto himself, we lament them, as if it "were a misery to go to him [f]. And indeed to what end hath God revealed to us the certainty of the Resurrection, and the joys of Eternal Life? Why did he confirm these Doctrines by so many Promises, and so many Miracles, if we be as passionate as the worst of Heathens still? for the better sort of them were

[d] Bellonii observ. l. 1. c. 4.

[e] Οὐδενὶ τὸ ἀποθανεῖν κέρδος. Lucian. —Μαίνεται δὲ ὃς ἐύχεται θανεῖν κακῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς. Eurip. in Iphigen.

[f] Tertul. de patient. c. 9.

were more calm. *Cicero* can ſay, "It is a double in-"juſtice to grieve exceſſively at a Friends death; firſt in "deſiring that which is anothers, while we wiſh mortal "Creatures were in the ſtate of Immortality: Secondly, "In taking it heinouſly, to have that recalled and reſto-"red, which was only lent us for a "time [g]; the like ſaith *Seneca* alſo [h]. And though the beſt of theſe were but dark in their apprehenſions, and wavering in their belief of the immortality of the Soul [i]; yet did they both by their Precepts and their practice, ſhame many Chriſtians who know more, and yet are leſs patient than many Gentiles were, to the great infamy and ſcandal of our holy Religion, which doth permit ſo much ſorrow as nature and decency do require; to forbid all expreſſions of grief is unnatural and inhumane, and Chriſtianity doth not prohibit our ſhedding ſome pious tears: The Apoſtle (as S. *Auguſtin* notes) ſays not, "Be not ſorry at all, but be not ſorry as Infidels "without hope [k]. Jeſus himſelf wept at *Lazarus* his grave [l]. And the Primitive Saints made great lamentation at S. *Stephens* Burial [m]. S. *Ambroſe* alſo was wont to weep exceedingly when he heard of the death of any pious Biſhop, having reſpect to the Churches loſs [n]. Chriſtianity will allow us to expreſs our love to our departed Friends, ſo it be within the bounds of moderation, and provided it make us not forget thoſe divine comforts wherewith Religion refreſhes us again. "We are trou-"bled (ſaith S. *Auguſtin*) at the death of our Friends, "becauſe

[g] Cicer. Tuſcul. qu. l. 3.

[h] Senec. Epiſt. 63. & Conſol. ad Marciam, &c.

[i] Vide Gataker. not. ad Antonin. lib. 3. §. 3. & lib. 4. §. 21.

[k] *Monuit Apoſtolus, non ut non contriſtemur, ſed non ſicut cæteri, qui ſpem non habent.* Aug. verb. Ap. ſer. 34.

[l] John xi. 35.

[m] Acts viii. 2.

[n] Paulin. vita S. Ambroſ. præfix. oper. pag. 18.

"because of our loss in parting with them, but not without hope of meeting them again; by that we are perplexed, by this we are comforted; on that side our infirmity affects us, on this side our Faith revives us; "on that side we lament the condition of Man, on this we are cheared with the promise of God [o]. And verily the Apostle hath put a very refreshing consideration into this very Verse, when he calls the dead, "Those that sleep in Christ, to intimate, that we ought not to say good Men are dead, but only taking a holy sleep [p], for in that phrase the Scripture speaks of their estate [q]; and not only the primitive Christians, but the Jews also, called their Apartments for Burial, "sleeping places [r], which surely was very proper, if we consider that sleep is a little Image of death [s], depriving us, for the time, of sense and motion, and perhaps daily falls upon us, that we may learn to dye daily, and to do that really once, which we have so often done in a figure. 'Tis plain, we do not grieve when we see our Friends fall asleep, although we cannot enjoy them for that season any more than if they were actually dead; but we are well satisfied with the hopes and expectation of their awaking more vigorous after a little while. Now Christianity gives us greater assurances of the awaking of those that sleep in the dust, than we can have of those that sleep in their beds, and the very title of those that sleep, implies they shall surely be awakened [t].

[o] Aug. de verb. Apost. Serm. 34.

[p] Ἱερὸν ὕπνον κοιμᾶται, θνήσκειν μὴ λέγε τοὺς ἀγαθούς. Callimach. Epig. 14.

[q] Gen. xlvii. 30. Vulgat. *dormiam cum patribus*. John xi. 11. Act. vii. ult.

[r] Κοιμητήρια. &, *domus dormitionis*, ap. Targ. Hierosl. Job xiv. 12. *pro sepulchro*.

[s] *Stulte, quid est somnus gelidæ nisi mortis imago?* Ovid. amor. l. 2. el. 9.

[t] *Nam ideo eos dormientes appellat Scripturæ veracissimæ consuetudo, ut cùm dormientes audimus, evigilaturos minimè desperemus.* Aug. V. ap. ser. 34.

Why

Why do we then let looſe the reins to our violent Paſſions upon the death of a pious Friend? Is it not as eaſie for God to awaken them, as for us to call up them that are aſleep? Take heed you do not diſhonour your Religion and offend your God by exceſſive grief upon this occaſion, as holy S. *Cyprian* well adviſeth, with whoſe devout and ſerious admonition we will conclude this diſcourſe: "Our Brethren (ſaith he) who by Gods call "are freed from this evil world, are not to be lamented "exceſſively, ſince we know they are not loſt, but ſent "before; going from us, they go before us, as Travellers "by Land or by Sea are wont to do. Wherefore we muſt "deſire to go after them, not bewail them; we muſt not "put on black becauſe they have received white robes, "leſt we give occaſion to the Gentiles juſtly to reproach "us for lamenting thoſe as utterly loſt, whom we affirm "do live with God, for by this means we ſeem to diſap-"prove that Faith in our hearts which we utter with our "mouth: So that we are ſuch as tranſgreſs againſt our "own faith and hope, making theſe things which we "profeſs to appear feigned, falſe, and mere deluſions; "nor will it profit us in words to confeſs the truth, when "with ſuch deeds as this we deſtroy it. *Cypr. Ser. de mortal.*

§. 4. **We meekly beſeech thee, O Father, to raiſe us from the death of Sin to the life of Righteouſneſs, that when we ſhall depart this life, we may reſt in him, as our hope is, this our Brother doth.** Having by theſe conſiderations checkt thoſe ungovernable Paſſions that did diſturb our minds, we now begin to Petition Almighty God, and that in the lowlieſt manner [meekly beſeeching him] without any ſtubborn murmuring, or violent impatience, and with all humble ſubmiſſion to his appointment concerning our deceaſed Brother. And as to the matter of our requeſt, becauſe we

we can no longer do him that is gone any advantage by our Prayers; we therefore pray for our own selves, whose final state as yet is undetermined, and we remain in the capacities of Repentance, Pardon, and Amendment; wherefore we beg of our gracious Father to give us a "part in the first Resurrection, that so the second death "may have no power over us, *Rev.* xx. 5. The bodily death which our Brother hath undergone, perhaps may seem dismal and dreadful to some, but alas 'tis nothing so terrible as the death of the soul in sin [a]. Temporal death shall be removed at the Resurrection, but this Spiritual death binds over the Sinners soul to the never ceasing torments of Hell fire. Sin indeed is the souls death, and when we are converted, the Scripture compares it to being raised from the dead †, and calls this "*the first Resurrection*, in which we must have our part before we can have any benefit by the second; and that is the reason why (leaving our solicitude for our Brother departed) we are so earnest with God for our own selves, because it may be our souls are dead in a worse sense than his body, and need our tears much more, so that 'tis time to look at home. For his estate we know it not, and may safely hope the best: But for our own, we know that we are in danger of death, temporal, spiritual, and eternal; the first we submit unto, but the other two we deprecate with all imaginable importunity, that so we may be happy after this life, as we hope he is. Which piece of Charity, because some men scruple, we shall thus fairly justifie. It was very usual with the first Christians to profess the greatest degree of hope concerning those that dyed in the true Faith, and in the peace and communion of

[a] Ὁ δὲ ψυχῆς θάνατος, ἀρετῆς μὲν φθορά ἐστι, κακίας δὲ ἀνάληψις· Philo. leg. alleg. l. 1.

† Ephes. ii. 1. 6. Col. ii. 12, 13. Rom. vi. &c.

of the Church, and to wish themselves the same lot which they believed such did now enjoy. Of this the Ancient Author of the Ecclesiastical Hierarchy plainly speaks, where he saith, "They declared the deceased Person to "be in a blessed state, as having "obtained his desired end, and "praising God that had given him "the Victory, they begged that "they might have their Portion "with him [x]. The sense of which is fully comprized in this Petition, "that when we depart this life, we "may rest in Christ, as our hope is "this our Brother doth. And though it be pretended that we cannot say this truly of all professed Christians when we bury them, since it may be feared some of them are gone to Hell; we desire the objectors to consider that the Scripture it self ordinarily speaks of all professed Christians as being Saints, even where it affirms some of them to be carnal, 1 *Cor.* i. 2. comp. with *Chap.* iii. 4. and 'tis ordinary to give Men titles according to their profession rather than their practice [y], expressing what they should be, if not what they really are. But as to the present case, the Church supposes her Children will take all her Offices together; and the person now buried is by the Church supposed to have confessed and repented of his sins, to have been absolved, and received the holy Sacrament according to her directions, and surely she may well judge and hope the best concerning those who were thus dressed for the grave. However, let us suppose the Men who take exceptions at this passage, were left at liberty to omit it to any particular person which they were to bury: Doubtless they

x Ἀυτόν τε οἷός ἐστι μακαρίζουσι, πρὸς τὸ νικηφόρον ἐυχαίως ἀφικόμενον τέλος, καὶ τῷ τῆς νίκης αἰτίᾳ χαριστηρίους ὠδὰς ἀναπέμπουσι, προσέτι καὶ αὐτοὺς ἀφικέσθαι πρὸς τὴν ὁμοίαν ἐυχόμενοι λῆξιν. Dion. Areop. cap. 7.

y *Omnes nomen de professionibus gestant.* Tertul. adv. Nation. l. 1. c. 5.

would be at a mighty loss to know which were the Men and Women of whose resting in Christ they could have no hope at all, since none can set bounds to Gods mercy, nor tell the final Sentence that shall pass upon any single person; and if they did presume at any time to omit it, their blindfold censoriousness might be reproved justly with that of S. *Paul*, "Who art thou that judgest another mans Servant, *Rom.* xiv. 4. and they ought to tremble when they remember, "Judge not, that ye be "not judged, *Matth.* vii. 1. I am sure our Lord severely checked the Jews for their presumptuous censure of some that they supposed to dye in their sins, *Luk.* xiii. 1, 2. We will easily grant them, that all professed Christians do not sleep in Christ; but since we bury single persons, we cannot certainly know the state of particular Men, and where we are ignorant, it is safest to speak and hope the best. 'Tis evident enough that not only the Romanists, but these very objectors talk very confidently of the certainty of their salvation who are of their own party, even while they are in this world, and liable to sin (I wish I had not reason to say) even of such as are guilty of notorious Immoralities; and can such blame this so modest expression of our Church, who only hopes well of those that dye in her Communion? We talk of no assurance; nay, the very name of hope doth shew we are not certain [z]: Surely Christian Charity will allow this, for that "thinketh no evil, but believeth all things, and "hopeth all things, 1 *Cor.* xiii. 5. 7. And supposing we should be mistaken in our favourable judgment, doubtless 'tis safer and more pious to erre on the right hand by excess of Charity, than on the left by Pride and Malice [a]: It hath been a rule ob-

[z] Rom. viii. 24. *Spes est nomen incerti boni.* Senec.

[a] Τὸ ἀδίκως ἀπολύσαι ἁσφαλέστερον, ἢ τὸ ἀδίκως ἀπολέσαι. Antiphan.

observed by all Man-kind to speak the best of the dead [b]. And *Plutarch* saith that "to be made good, "of old, did signifie to dye [c], because they called the dead always the good; and why may we not imitate so universal a piece of Charity? If it be alledged that evil Men will hereby be encouraged to continue in their sins, I answer, that the whole Office confutes that vain conceit, (which only promises happiness to the Pious) and particularly the very clause preceding this, doth plainly obviate this misconstruction, by moving every Bystander to pray, that he may be raised up from the death of sin here, without which the Church declares he cannot hope for a happy death, or a joyful resurrection: And if it be well observed, we suppose the party deceased to have had his share in the work of grace before he obtained a portion in glory, and accordingly we pray for the first as to our selves, before we presume to ask the latter.

[b] *De mortuis nil nisi bonum.*

[c] Plutarch. quæst. Roman. pag. 277.

§. 5. **And that at the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the world; grant this we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.**] As to our Brother departed, we can only exercise our Charity and our Hope; but for our selves we had need to pray, that we may by holiness here be fitted for happiness hereafter; for in vain do we hope to be found ac-

ceptable at the last day, if we do not please God now; that Blessing is only to be pronounced on them that love and fear him: God is a Holy God, and Heaven a holy place, the Saints and Angels are all holy, nor can any dwell in that Society that is not first made holy. If we could suppose an evil man should carry his evil inclinations of Pride and Envy, Malice and Revenge, Lust and Intemperance to that glorious Kingdom with him, Heaven would be no Heaven to such an one, the place would be odious, the company troublesome, the imployment ungrateful, and the Eternity a burden intolerable; he would be uneasie to holy souls, and they to him: and he that is a good Man hath his Heaven begun in the peace of his own Conscience, and he is going thither where it will be compleated: And now we are looking beyond death, praying it may go well with us there, however it be here; let men condemn us now, so he accept us then; let them curse if he bless. Who can tell the ravishing delight it shall be to a good Man after all his fears and dangers, to hear the sweet and lovely Voice of his Redeemer? To be owned and acquitted by this great and glorious Judge; yea, to be blessed and endowed with a Kingdom so illustrious, and so infinitely glorious at that time when the whole world shall be dissolved, and the terrors of the great day shall be before us, when the Devils shall be ready to accuse us, and Hell to gape for us, Then one smile of the Judge will be the Heaven of Heaven. To be thus regarded and rewarded, is above our Capacity to apprehend now, but it shall be actually accomplished hereafter: Why then do we stand at the grave weeping? Let us go home silently, and study how by Holiness we may come to that felicity to which they are gone before

before us. The Lord pardon and amend us all, and then we ſhall couragiouſly meet death our ſelves, and patiently bear it in others, till they and we be awakened by the Voice of Jeſus, to receive us to his everlaſting Kingdom; which being ſo great a requeſt, we beg it for us all in the Name of Jeſus Chriſt, and conclude the whole Office with S. *Pauls* bleſſing, wiſhing that the merits of Jeſus, and the love of the Father, with the aid of the Holy Ghoſt may ſecure us here, and bring us to Heaven, our deſired End. *Amen.*

The Thankſgiving

OF

WOMEN

After Child-birth.

THE INTRODUCTION, CONCERNING The Thankſgiving of Women after Childbirth.

THE Birth of Man is ſo truly wonderful, that it ſeems to be deſigned for a conſtant demonſtration of the Omnipotence of our Creator; and if the frequency did not abate of our admiration, it could be eſteemed no leſs than a perpetual miracle [a]. However it is not a meaner act of Gods power and mercy in it ſelf, becauſe he often repeats it; and therefore that the number of theſe Providences may not diminiſh our ſenſe of their true worth, Holy Church ordains a publick and ſolemn acknowledgment ſhall be made on every ſuch occaſion by the Party moſt concerned; that is, the Woman, who ſtill feels the bruiſes of our firſt Parents moſt deplorable fall; and ſmarts ſeverely for that firſt Sin which

[a] *Miracula ſunt & magna miracula, ſed totiis hæc vidimus, ut jam non ſit qui attendat.* Bern. Vig. Nat. ſer. 4.

which gave beginning to all our miſeries; ſo that now ſhe cannot give life to others, without the extreameſt hazard of her own; after which eminent deliverance, ſhe is enjoyned to come into Gods Houſe and offer up her Praiſes in this brief but uſeful Office, concerning which we will obſerve in general theſe four things. 1ſt. Whence it had its Original. 2dly. How it hath been practiſed in the Chriſtian Church. 3dly. What are the reaſons and ends of the duty. 4thly. What are the parts of the Office it ſelf.

1ſt. The Original of this Thankſgiving may be allowed to have been that Law of *Moſes*, which prohibited Women for ſome time after Childbearing, to enter into the place of public Worſhip, and commanded them when they did come, to bring a Sacrifice along with them, *Levit.* xii. Not that we obſerve it now by vertue of that Precept, which we grant to be Ceremonial, and ſo not directly obligatory to us Chriſtians, and therefore we do not keep to the ſame time, nor obſerve the ſame rites, and (which is the main difference) we do not enjoyn it now for the ſame reaſon: Under the Law the Woman was forbid the Tabernacle, under the notion of being unclean for ſuch a ſpace of time; but under the Goſpel we know that nothing but ſin makes any one unclean, or unfit to come into Gods Houſe; natural infirmities are our miſery, not our fault, and therefore we do not forbid the Woman to come at any time, only enjoyn her, when ſhe doth come firſt abroad, to come ſolemnly to Gods Houſe, and offer up her Sacrifice of praiſe. And though Ceremonies were obſerved by the Jews, merely becauſe they were inſtituted by God, whether they knew the reaſon of them or no, and ſo they did only oblige that people; yet there was often couched under them ſome moral duty implied at leaſt by way of Analogy, and that duty is obligatory to all people, even when the Ceremony

mony is ceaſed; and ſo it was in this caſe, The Impurity, the ſet number of days, and the Sacrifice were Ceremonial; but the open and ſolemn acknowledgment of Gods goodneſs in delivering the Mother, and encreaſing the number of Man-kind, is a moral duty, and will oblige Chriſtians to the end of the world. And that this is the main, if not the only thing intended by the Church in this Office may thus appear: The Ancient Canons which did preſcribe an abſtaining from the Houſe of God in this caſe for 30. or 40. days, do declare they did not enjoyn this as neceſſary, but only as comely and convenient for decency and orders ſake; and *Dionyſius* thinketh no command is needful in this matter, becauſe (ſaith he) "if the Woman be a Faithful and pious Per-"ſon, ſhe will not preſume to come to the Altar ſooner, "though ſhe might [b]. And the Emperor *Leo*, who forbids them to receive the Sacrament for 40. days, acknowledges that in caſe of neceſſity they may receive without ſin [c]. But more plainly one of the old Roman Biſhops, who mentions their ſtaying at home ſo many days, adds this only reaſon for it, "be-"cauſe it is the cuſtom ſo to do [d]. Yet the fulleſt of all other in this point, is S. *Gregory* the great, who in his Anſwers to the Queries of our *Auguſtin* Biſhop of *Canterbury*, above 1000. years ago, hath declared it to be no ſin for a Woman (if ſhe were able) to come and give thanks in the Church the next hour after her Delivery, mentioning the example of that poor Woman whom our Lord admitted to touch him, *Matth.* ix. 20. and alledging that the miſeries of that Sex are not to be called ſins, nor any to be thought defiled by them. "In the Old Teſtament indeed

[b] Dionyſ. Alexandr. Can. 2. ap. Bevereg. Concil. Tom. 2. p. 4.

[c] Novel. Conſt. Leon. Aug. Nov. 17. ap. Balſam. in locum Dionyſii ap. Bever. ut ſuprá.

[d] Can. pœnitent. Greg. 3. cap. 30. Biblioth. patr. Tom. 6.

"indeed (saith he) many outward things were observed; "but in the New, it is not these outward things, but the "inward affections of the heart are considered and pu- "nished: for whereas the Law forbids the eating many "things as unclean; our Lord in the Gospel saith, Not that which entreth into the mouth defileth the Man, *&c. Matth.* xv. 17.[e] although he there commends their modesty and piety if they voluntarily forbear divine Offices in public for some time. So likewise another Ancient Author saith, "Women out of a laudable custom forbear a "while after Child-birth to enter into the Church, as an "emblem of the Unclean not entring into the Heavenly "Temple; but no doubt, if they were able, they might "without sin enter in and praise "God the same day on which they "were delivered[f]. By all which it appears, there is great difference between the Jewish Purification of Women under *Moses*'s Law, and the Christian giving of thanks for them; and though that gave the first intimation to this, and Christian Women thought themselves bound by way of Analogy to do some solemn acts of Religion (since their deliverance was as great as the Jewish Womens was) yet this is not a Mosaical Ceremony, but a piece of Gospel worship, as we observe it, and as such it hath been prescribed and practised in the Christian Church, which is the next particular.

[e] S. Greg. M. Resp. ad August. Interrog. 10. ap. Spelm. Concil. Tom. 1. p. 100.

[f] Honorius Solitar. l. 1. c. 146. cit. ap. Goar in Euchol.

2dly. The practice of the Church in this particular may reasonably be supposed to have begun in imitation of the Blessed Virgin, who though she was rather sanctified than defiled by the Birth of Jesus, and so had no need upon the account of any legal uncleanness to expect till the days of her Purification were accomplished, yet her

her Humility and Modeſty detained her ſo long, and then her Devotion brought both her and her bleſſed Son in her Arms to the Temple, where ſhe offered the divine Infant and her Praiſes to Almighty God together, *Luke* ii. 22.[g] And it is the more likely that the uſage was derived from hence, not only becauſe the beginning of this cuſtom (though certainly very ancient,) is not exactly known, but alſo becauſe the Eaſtern Churches do ſtill obſerve that particular of bringing the Child with them, and the Mother preſents it to God on her Churching-day, which the Greek ritualiſt thus deſcribes: "On the 40th. day, the "Child is brought again to the Church by its Mother, "and offered as a gift to God: For the Prieſt ſtanding at "the Church-doors (it being not allowed them to enter "till Prayers have been made for them) ſigns both the "Mother and the Child with the "ſign of the Croſs, and purifies "them by his Prayers[h]. And they have a peculiar Office in the Greek Liturgy for both the Mother and the Child, who is then admitted into the number of Catechumens, which Office is called, "The Prayers for a "Woman 40. days after Child-"bearing[i]. The like form alſo there is in the Æthiopic Liturgy, with this title, "The Bleſſing of the Woman after Child-"birth, according to the uſe of the "*Æthiopians*[k]. And there alſo the Mother brings the Child with her, and preſents it to God when ſhe is Churched. As for the Latin Church, they ſuppoſe the Child ſufficiently Sanctified by Baptiſm, and ſo omit that part of the Ceremony: But there the Woman comes no fur-

[g] Vide Chryſoſt. & Thophylac. in locum.

[h] Symeon Theſſalon. in not. ad Eucholog. pag. 329.

[i] Euchologion. p. 324. &c.

[k] Liturg. Æthiopum Bibliothec. Patrum, Tom. 15. p. 755.

further than the Church door, where after certain Pſalms and Prayers made over her, the Prieſt leads her into the Temple, ſaying, "Enter into the Church that thou "maiſt have eternal life, and live "for ever and ever. *Amen*[1]. But though the rites be different in divers places, this we may gather from the fore-cited Canons of *Dionyſius* of *Alexandria*, from the Anſwers of S. *Gregory*, and the particular Offices provided in all Churches for this occaſion, that it hath been practiſed even from the beginning of Chriſtianity. The time in the Eaſt was limited to be after 40. days, but in the Weſt it is not ſtrictly determined, as appears by this Rubric, "Note that Women after Child-birth may "come to Church, and giving thanks, be Purified when-"ſoever they will, and they are not guilty of any ſin "in ſo doing, neither is the entrance of the Church "denyed them, leſt we turn their puniſhment in-"to a crime; but if out of reve-"rence they will abſtain for ſome "time, their devotion is not to be "diſallowed[m]; nor have I met with any other determination of the Latine Church, but that in a late Council, which enjoyns the Pariſh Prieſt, "to warn the Women, that the firſt place they go out of "their Houſes to, after Child-"bearing, be to Church to give "Thanks[n]. With us in *England*, cuſtom only ſeems to determine the time to be a full month, and our Rubric prudently ſays no more but "that it ſhall be done at the uſual time: And that we may give no countenance to the Jewiſh opinion of their uncleanneſs, we admit them into the Church before any Prayers be ſaid for them, and in moſt places they come up to the ſteps of the Altar, that being the

[1] Manual. Sarisbur. An. 1555. fol. 37. a.

[m] Manual. Sarish. rubr. poſt officium Bened. pag. 37. *b.*

[n] Concil. I. Mediol. ap. Binium, Tom. 4. par. 2. pag. 364.

the proper place to offer up the Sacrifice of Praiſe, and to mind them of their duty in receiving the Sacrament either then, or on the firſt opportunity.

3dly. The Reaſons and Ends of this duty are next to be explained; and *firſt*, Since the Church doth not poſitively enjoyn their ſtaying at home ſo long, there needs no other but natural reaſons to be given for that; the diſability of the poor Woman, and the neceſſary care of the Infant will not permit their coming ſooner; and ſince very many are not able to come ſo ſoon, they are allowed to take a longer time, and to ſtay till they be perfectly reſtored, it being improper and abſurd to enjoyn or expect them to come and praiſe God for a mercy before they have it. And it is not only Women, but all other Perſons that have recovered from a ſtate of Sickneſs, who ought to make their firſt Viſit to the Houſe of God, as we have ſhewed elſewhere *. And if Women come as ſoon as their ſtrength permits, they have ſatisfied their Obligations to God and the Church alſo. But *Secondly*, There are many and great reaſons, and excellent ends of their coming publickly to give thanks then, and ſuch as will ſufficiently baffle all the petty objections againſt this duty. For 1. They muſt do this for the honour of God, whoſe marvellous works ought to be had in remembrance, *Pſal.* cxi. 4. and ſurely the forming of the Child in the Womb, and the bringing it into this world are to be reckoned in that number. "I am fearfully and wonder-"fully made (ſaith *David*) and curiouſly wrought in "the lower parts of the Earth, *Pſal.* cxxxix. 14, 15, 16. The contemplation of which illuſtrious evidence of the divine Wiſdom and Power is ſaid to have reſcued the Maſter of Phyſicians from Atheiſm, and makes him ſay with

* Comp. to the Temp. Part 2. Partit. 2. Sect. 12.

with admiration, "In the formation of the body, not "only the equity, but the power of its Maker is clearly "shewed forth; in the consideration of all the parts of "which structure, with the uses of them, we may by "their exact disposition evidently discern the greatness "of the Master Builder [p]. And shall not we Christians be as just to our Creator? Shall not we acknowledge every instance he gives us of this kind? especially since he not only makes us in our Mothers Womb, but brings us also as wonderfully from thence. "Thou art he (saith the *Psalmist*) that took me "out of my Mothers Womb, *Psal.* xxii. 9. to him therefore let the glory be ascribed by us all, who have been partakers of the same mercy our selves. 2. This is done to satisfie the Womans particular Obligations, who having by the Divine assistance been supported under her pains, delivered from so apparent danger, and restored to life and health again, is in all reason bound to give publick praise to God; the very Heathens thinking this mercy deserved a particular Sacrifice. There are many Witnesses of Gods goodness to her, and sure all these ought to be Witnesses also of her unfeigned gratitude; a private Thanksgiving will not suffice her who is truly sensible of her late danger and present deliverance, for she will desire that all may know the goodness of the Lord to her in the hour of her distress. 3. This is done to engage the whole Congregation to joyn in the Praises of God for the too much forgotten mercy of their several Births: The Woman only goes up to the Altar, but every one there present hath a fresh occasion to exercise his most serious Meditations in recollecting the Miracle of his own entrance into the world, and the favour shewed him that he was not strangled in the

[p] Galen. de Hippoc. & Plat. dogm. l. 9. c. 10.

the Birth; Beſides, the matter of Child-bearing is not a Bleſſing to that particular Family alone which now receives the kindneſs, but to all Man-kind, being in order to the Peopling of the World, the continuance of the Church, the ſupport of our Government and Religion alſo; ſo that thoſe who love their Country and their King, their Nation and Religion, have now a juſt cauſe to give Thanks. And this ſeaſonably admoniſhes us of the great reaſon why the Church requires the Woman to come into the Houſe of God, (as the Rubric before this Office declares): The Title alſo imports as much, *viz.* The Churching of Women; to do which in a private Houſe, is as contrary to the end, as it is to the name of this Office, and makes one Verſe of the proper *Pſalm* cxvi. *v.* 13. to be improper and impertinent: To give Thanks therefore at home, whether it be done out of Pride and ſtate, or perverſeneſs and preciſeneſs, is a great fault, being diſobedience to the Church, and contempt of God, at whoſe Foot-ſtool they ſcorn to kneel, to acknowledge ſo great and ſo public a favour, robbing him of that general honour and praiſe which he would receive if they came to his Houſe and bleſſed him there. I am ſure they deſerve never more to have ſuch a favour, who ſcorn or refuſe to make a public acknowledgment thereof; and if the Women will not do their duty, the Prieſt muſt do his, that is, refuſe to go to their private Houſes, which hath been decreed in a late Council, *viz.* "That the Prieſt "do not go to the Womans Houſe to make the ac-"cuſtomed Prayers there, no not "though ſhe be ſo weak as not "to be able to come to Church [q]. And the reaſon hereof is evident,

[q] Concil. 3. Mediol. cap. 5. Binius T. 4. part. 2. p. 417.

becauſe ſhe may ſtay till ſhe is ſtronger; ſhe is not obliged to come at a certain time, but only ſo ſoon as ſhe is able.

4thly. As for the method of this Office, it is ſo ſhort and ſo plain, that there will need no Table to diſcover it, for it evidently conſiſteth of theſe three Parts. 1ſt. The Preface, ſhewing the reaſon and occaſion of this duty. 2dly. The Praiſes contained in the two proper *Pſalms* cxxvi, and cxxvii. 3dly. The Prayers fitted to the preſent caſe, contained in the leſſer Litany, Lords Prayer, Suffrages, and Collect of Thanksgiving; of which we will briefly treat.

SECTI-

SECTION I.

The Preface.

§. 1. **FOr as much as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay**]. It is a general defect in all other Liturgies, that they have no Prefaces to introduce the ſeveral Offices, and to prepare the Parties concerned to do their duties with underſtanding; but it is the peculiar care of this Church to inſtruct us how to do every duty, as well as to aſſiſt us in the doing thereof: Hence the daily Prayers begin with an Exhortation, ſo doth the Celebration of the Communion, Baptiſm, Confirmation, and all the reſt, even this ſhort Office is not without a ſutable Preface, teaching the Woman theſe four things: 1ſt. Who is the Author of this mercy, [**Almighty God**]. 2dly. By what Motive he was excited thereunto, [**his goodneſs**]. 3dly. Of what Nature the Mercy it ſelf is, *viz.* 1. The [**ſafe deliverance**] of her Child. 2. The [**preſervation**] of her ſelf in the [**great danger**] of bearing it. 4thly. What return ſhe ought to make for this, even to [**give hearty thanks to God**]. *Firſt*, The *Author* of this mercy is declared to be Almighty God, and indeed it is an act of his Almighty Power, to preſerve a weak Woman, and a weaker Infant in the midſt of ſo much pain and ſo many perils; Omnipotence alone was able to do this, to bring

Life out of Death, to bring down to the very brink of the grave, and to raiſe up from thence again; and it is neceſſary the Woman ſhould be put in mind of this, that ſhe may know to whom ſhe is engaged for this Bleſſing, and whither ſhe muſt direct her Praiſes and her Prayers. *Secondly*, She muſt conſider that Almighty God was moved to help her, merely by his free grace and *goodneſs*, it was not for any merits of hers, not becauſe ſhe deſerved ſuch favour, but out of his own gracious inclinations. And if the Woman be juſt and humble, ſhe will confeſs that many better than ſhe have ſunk under this burden, and loſt their lives in the ſame caſe; ſo that ſhe is delivered not for her own Righteouſneſs, but for his Mercy ſake, what his Power enabled him, that his goodneſs inclined him to do for her, ſo that herein ſhe hath an experiment not only of his Might, but of his Love alſo, and 'tis hard to ſay whether of the two be more illuſtrious: Oh how ſhould it engage you, that ſo great a God ſhould be ſo gracious to ſo mean a Creature! the leſs you deſerve this favour, the more you are obliged to praiſe him for it. *Thirdly*, The Mercy it ſelf deſerves to be conſidered, and now that you ſtand upon the ſhore, it may be very uſeful to caſt your eyes back upon the raging and tempeſtuous Sea, on which you were lately toſt, and in which you were like to be ſwallowed up; for if you forget the evil paſt, you will not be ſo thankful for that good ſtate which God hath now put you in: Remember he delivered you of your burden, he eaſed your pains, he reſcued you from thoſe dreadful perils with which you were ſurrounded; he removed your fears, he put an end to your groans, he heard your Prayers, and hath fulfilled the condition of your Vows; having ſpared your life, and reſtored your health and ſtrength again, you were ſafely delivered, and carefully preſerved ever ſince; and are not theſe great acts of favour and loving kindneſs? *Fourthly*, Therefore, what

what now remains, but that you give moſt hearty thanks to Almighty God for theſe benefits? Praiſe is the juſteſt, the eaſieſt, and cheapeſt return you can make; yet that is all God requires of you, or can receive from you, only be careful that theſe thanks be, Firſt, *Hearty*, that is ſuch as ſpring from a heart really ſenſible of Gods goodneſs, and deeply affected with it, from a ſoul full of the divine love, and big with gratitude, joy, and wonder; and to procure this diſpoſition, it is very requiſite that the Woman do ſpend the day, or at leaſt the morning, before her Churching in ſerious retirement, in Meditation and Prayer, recollecting her fears, her dangers, her torments, her wiſhes, and her vows, and conſidering how great things God hath done for her; and as ſhe goes to the Houſe of God, ſhe may think how little a time is paſt ſince ſhe was more likely to be brought thither to her grave, than to come with her Offering in her hand: Such thoughts as theſe will work upon her affections, and make her ſoul to magnifie the Lord, and her ſpirit to rejoyce in God her Saviour, who hath regarded the low eſtate of his Hand-maiden. Secondly, Theſe Praiſes muſt be *Public*; for ſhe is required [to ſay] the Pſalm of Thankſgiving after the Prieſt, that is, to repeat it in an Audible voice; for if the fire of love and thankfulneſs be kindled in her heart, ſhe will be uneaſie till ſhe vent her gratitude by her tongue; and in regard it is ſo known and eminent a Mercy, all that are there preſent, ought to be put in mind of Gods goodneſs, and by her example to be excited to joyn in his praiſe.

SECT. II.

The proper Psalms.

§. 1. ALmighty God hath provided so many excellent forms of praise in that Book of Praises, the *Psalms*, that we may be fitted there with Thanksgivings proper for all occasions; and these being endited by the holy Spirit, ought to be preferred before the best of humane Compositures. The Roman Office hath two other *Psalms*, viz. *Psal.* cxxi. & cxxviii. but neither of these are so pertinent to the case as these we have chosen, being the cxvi. and cxxvii. The *first* of which, declares the great deliverance granted to the Mother, and her Obligations to God upon her own account. The *second* sets out the Blessing of Children, and the reason she hath to bless the Lord for this now bestowed on her. The *first* being most proper when we respect the pain and peril which the Mother hath gone through: The *second*, when we regard the Blessing the Family hath received, and especially when an Heir is born, or a Child bestowed on those that want and desire them. The cxvi. *Psalm* was written by *David*, upon his being restored from some great sickness, or rescued from some imminent danger, yet by the change of the person, is easily applicable to the case of a Woman who comes to give thanks; and in that manner we shall Paraphrase it, that so it may better suit with the occasion; and indeed the Church designed it should be so applied, and therefore hath omitted the 13th, 14th, and 15th. verses, wherein there is mention of the other Sex, and where *David* calls himself "the Son of Gods "Handmaid, *ver.* 14. and how agreeable all the rest is to this case, this following Table and Paraphrase will shew.

The

§. 2. In this Psalm the Woman is directed to do three things.

The Analysis of Psalm cxvi.

§. 2. In this Psalm the Woman is directed to do three things.

1st. Excite her gratitude to God, by declaring,
- 1. How fervently she desired this mercy. — [Ver. i. ii.
- 2. How much she needed it. — Ver. iii. iv.
- 3. How good he is, that gave it to her.
  - 1. In his Nature, — Ver. v.
  - 2. In his Works. — Ver. vi.

2dly. Express her present satisfaction.
- 1. In the Mercy already received, — Ver. vii viii.
- 2. In what she expecteth for the time to come. — [Ver. ix.
- 3. In comparing her present with her late condition. — [Ver. x.

3dly. Engage to make suteable returns,
- 1. By considering how to do it, [Ver. xi.
- 2. By fixing upon the particulars, *viz.*
  - The Sacrifices of Praise and Prayer. — Ver. xii
  - 2. The public performing of her Vows. — V, xiii.

The Paraphraſe of Pſalm cxvi.

§. 3. *Ver.* 1. In my late diſtreſs I earneſtly prayed for Gods help, and ſince he hath granted it to me in my need, [I am well pleaſed] and wonderfully ſatisfied [that the Lord hath] given me ſuch an evidence of his love to me, and care of me, aſſuring me that he [heard the voice of my Prayer], and engaging me thereby to love him heartily [r], and to believe firmly that he will hear me when ever I cry unto him hereafter.

[r] Lxx. Ἠγάπησα, ὅτι εἰσακούσει.

Ver. 2. O how it rejoyces my heart, and delights my ſoul, to think [that he] who is ſo great and glorious a God, hath vouchſafed to ſtoop down, and in condeſcenſion to my weak and low eſtate [hath inclined his Ear to me] to hear the very whiſpers of my fainting complaints [s], when I was not able to lift up my ſelf, nor my voice neither unto him! [therefore will I] learn by this act of his goodneſs to [call upon him] with hope and fervency in all the troubles that happen to me [as long as I live] in this miſerable world.

[s] *Nos parvi ſumus & humiles, & non poſſumus nos extendere & exaltare, propterea Dominus inclinavit aurem ſuam.* Hieron. in loc.

Ver. 3. And that I may the more heartily praiſe him for my deliverance, I will look back upon my late peril and pain; my fears were great, but not greater than my danger, for [the ſnares of death] were laid for me, the nets and cords [t] thereof [compaſſed me round about], ſo that neither I, nor others did expect I ſhould have eſcaped with my life: And in the midſt

[t] Hebr. חבלי ſign. *junes & dolores partus.* Iſa. xiii. 8. Hoſe. xiii. 13. Chal. Par. Pſal. xviii 5. vid. Ham. in locum.

midſt of theſe fears, the throes [and the pains] of my labour, the ſharpeſt and moſt intolerable, next to thoſe [of Hell] did ſuddenly ſurprize me, and violently [gat hold upon me], ſo that I could no ways ſhake them off.

Ver. 4. I will not forget that diſmal hour when [I found] ſuch pain and [trouble] in my body, ſuch grief [and heavineſs] in my mind, as cannot be expreſt: And when none upon Earth could help me, then I looked up to Heaven [u], [and I called] often and earneſtly [upon the Name of the Lord], ſaying in my heart, when my ſpeech failed, [O Lord I beſeech thee] eaſe me of theſe outward torments, if it be thy pleaſure; however [deliver my ſoul] from ſin and from damnation, whatever I endure here.

[u] *Securus & ſalix peccat, afflictus orat.* Aug. hom. 21.

Ver. 5. And who could imagine he ſhould regard the cry of ſo ſinful and unworthy a Creature? But ſince he did relieve me, I can now by ſweet experience, aſſure all the world of his goodneſs: [gracious is the Lord] and unwilling to afflict us, if our ſins did not provoke him; when they do indeed (that we may not deſpiſe his power †) he will correct us for them, as he is juſt [and righteous], but his Chaſtiſements are mixed even then, with ſo much compaſſion, that we may evidently diſcern his pity; [yea, our God is merciful] even when he puniſhes us [x], and that moves him to ſtrike gently, ſupport us mightily, and deliver us ſpeedily out of our diſtreſs.

† *Miſericors eſt Dominus, ſed noli eſſe negligens, ſequitur enim Juſtus eſt, at vincit in ſuâ miſericordiâ, propterea ſemel juſtus poſuit, ſecundò miſericors.* Hieron. in loc.

x *Miſericors primùm quia inclinavit aurem--juſtus autem quia flagellat, & iterum miſeretur quia recipit, nec tam mihi amarum eſſe debet quòd flagellat, quàm dulce quòd recipit.* Aug. in loc.

Ver. 6.

Ver. 6. I my ſelf am an inſtance and a witneſs, that [the Lord] in the midſt of all his glory regardeth the diſtreſſes of his Servants, and [preſerveth the] meaneſt of thoſe that truſt in him, though they be never ſo [ſimple] in the worlds account; if they be ſincere in their Faith, and earneſt in their Prayers, he will deliver them; for I who am very vile and unworthy, one that pretend to nothing but only the ſincerity of my love to him, even [I was in miſery] to the higheſt degree [y], [and he helped me], to the admiration of all that were about me, and beyond what I expected.

[y] *A genere ad ſpeciem deſcendit, & exemplum ad regulam apponit.* Gejer.

Ver. 7. Wherefore I will thus diſcourſe to my own ſoul: How fully hath God confuted all thy doubts of his favour toward thee by this illuſtrious Teſtimony of his power and goodneſs! [turn again then] out of the anxious path of black deſpair, and return [unto thy] former [reſt] and ſatisfaction in Gods infinite mercy through Chriſt [z]. [O my ſoul], reſolve to ſerve him, and then let no affliction diſturb thy faith and hope, [for the Lord] notwithſtanding thy unworthineſs [hath rewarded thee] well for truſting in him, having done thee good [a], and delivered thee, who neither didſt deſerve, nor canſt requite this favour.

[z] *Requies noſtra Chriſtus eſt.* Hieron.

[a] Vulg. *Quia Dominus benefecit tibi ... non quia digna es, ſed miſericordia Domini eſt.* Hieron. in loc. ita Aug.

Ver. 8. [And why] ſhould I not caſt away my fears, why ſhould I not truſt in, and tell of thy mercies? [For thou] O Lord, art the God who in this one act [haſt delivered] me from many of the greateſt evils at once, freeing [my ſoul from] eternal, my body from temporal [death, my eyes from] thoſe ſhowrs of [tears], which my anguiſh and fear extorted from me, [and my feet

feet from falling] into the pit of deſpair, or the ſnares of the Devil: Thou haſt removed my danger and miſery together, reſtoring both my life and my hope to me.

Ver. 9. And truly my ſorrows would ſcarce ceaſe, if I did not hope to ſpend the new life better which thou haſt now given me; my eyes ought not to be free from tears while my feet fall into ſin [b]. But this deliverance hath ſo engaged me, that I am reſolved [I will], and hope I ſhall [walk] ſtrictly and religiouſly, as being ever [before the Lord], who ſees all my ways, and knows all my actions; and in this pious courſe I will perſiſt, while I remain [in the Land of the living], among whom by his mercy I now ſtand, who was lately more likely to be numbred among the dead.

[b] *Dum lapſus noſtros periculoſiſſimos cogitamus, non ceſſant à lachrymis oculi; tunc autem eximet oculos noſtros à lachrymis quando & pedes à lapſu.* Aug. in loc.

Ver. 10. And it were better for me to have dyed when I was ſo near it, than not to ſpend my new life better; I was then at deaths door, [I believed] none but an Almighty Power could raiſe me from thence, [and therefore will I ſpeak] his Praiſe, declare his Power, and own my ſelf to be his Servant; my Faith is now revived, and puts me upon theſe duties, [but] I confeſs it was otherwiſe with me in my extremity; for then [I was ſore troubled] with fears and deſpair, and not only thought hardly of God, but ſpoke raſhly [and ſaid in my haſt [c]] being impatient of longer ſuffering, That [all men] even thoſe that aſſured me God would help me [are Lyers], they may be deceived, and may deceive others, as I feared they had done me, ſo low was my Faith then.

[c] Vulg. *in exſtaſi meâ: Exſtaſin pavorem dicit quem —— impendentibus paſſionibus cruciatûs aut mortis, humana infirmitas patitur.* Aug. in loc.

Ver. 11.

Ver. 11. Now since the divine Mercy hath so far transcended my expectations, and so fully confuted my unbelief, me-thinks I would gladly express my gratitude by making some return: But alas, [**what reward shall I give**], what requital can I make [**to the Lord**], whose both I, and all I have are [d]? Something I will offer to him, not to repay him because he gave it me first, but to acknowledge my thankfulness [**for all the benefits that he hath done unto me**], for my life and health, for the Child which he hath given me, the comfort to which he hath restored me; these are too many, too great to be requited by my small offering.

[d] *Quid habeo dignum quod illi pro tantis beneficiis retribuam? quodcunque illi dedero ipsius est, & magis illi reddo quàm dono.* Hieron. in loc.

Ver. 12. To that therefore [**I will**] add the sacrifice of Praise and Prayers, and make an Oblation of my self to his Service: As the Jews had their cup of Thanksgiving upon all great deliverances, so will I upon the first opportunity [**receive the cup of**] Blessing, instituted by Christ for us to praise God for all temporal mercies, and especially for the [**salvation**] purchased by his blood [e]: [**And**] not only at that holy Sacrament, but upon all other occasions will I [**call upon the Name of the Lord**] for help, having found such benefit by my Prayers in this my late extremity.

[e] *In Hebraico (inquit* Hieron.*) ita habet, Calicem Jesu accipiam.*

Ver. 13. Moreover, since I owe my life to his mercy, and resolved if he spared it, to consecrate it to his Service, I will here publicly profess my self his Servant, and by my present Praises and Prayers, and my endeavors after holiness hereafter [f] [**I will pay**] and per-

[f] *Quisquis benè cogitat quid voveat Domino, & quæ Vota reddat, ipsum vovet, ipsum reddat, hoc exigitur, hoc debetur.* Aug. in loc.

fect

ſect [e] [my Vows] made in my danger and diſtreſs. God alone was witneſs to the making them, but ſince he accepted them, and hath brought me to his Houſe, I will do what I engaged, ſpeedily and openly [now, in the preſence of all his people] here aſſembled [in the Courts of the Lords Houſe]; I will own my deliverer [even in the midſt of thee, O Jeruſalem], that I may cauſe many to obſerve Gods goodneſs, and invite you all to joyn with me in his praiſe, O [praiſe the Lord] with me, and let us magnifie his Name together.

[e] Hebr. *perficiam vota, Votum enim eſt imperfectum donec perſolvitur.*

Glory be to the Father, *&c.* As it was in the beginning, *&c.*

Pſalm cxxvii.

§. 4. As the former Pſalm praiſed God for the deliverance of the Mother, ſo doth this for the Birth of the Child; and therefore is very ſeaſonable whenſoever the Child is living, to excite the Parents to give Thanks: The Mother (as our Saviour notes) remembers no more her pains for joy that ſhe hath inriched the Church with a new Chriſtian, the King with a new Subject, and the Family with a new branch thereof, *John* xvi. 26. The Father hath received a double Bleſſing in the preſervation of his Wife, and the addition of a new ſupport to his Name and Family, by which he receives a kind of Immortality upon earth, ſo that both of them are obliged to offer up their Praiſes, and may do it very properly in this Pſalm, which declares, *Firſt*, How vain all means are without Gods bleſſing, either 1ſt. For the Production of Children, *ver.* 1. 2dly. For the preſerving them, *ver.* 2.

ver. 2. 3dly. For the Providing for them, *ver.* 3. *Secondly*, How certainly they are his gift, *ver.* 4. *Thirdly*, How great a benefit they are to those to whom he gives them; 1st. A security against their Enemies, *ver.* 5. 2dly. A comfort and succour to themselves, *ver.* 6. All which the Paraphrase will make more clear.

The Paraphrase of Psalm. cxxvii.

Ver. 1. There are many who think to make themselves happy in this world, and particularly to advance their Family by their own policy and pains; and accordingly their heads and hands are very busie, but their heart is never lifted up to God for his concurrence; and yet [except the Lord] bestow Children upon us, and so [build the House [h]] and propagate the Family, [their labour is but lost], and all their endeavours vain, [that] attempt to [build it] without his Blessing, for either they shall never have any Children, or none to live with them; so that we will acknowledge this Prop [i] which is prepared to support our House (against we that are the present Pillars of it fail) is purely the gift of God.

[h] Hebr. בן *filius, deriv. à* בנה *ædificavit, unde Domum ædificare ponitur pro liberorum procreatione*, Exod. i. 21. Ruth iv. 11. Heb. iii. 3. Ham. Annot. in loc.

[i] Παῖδες ἔρυμα δόμων. Eurip.

Ver. 2. And he that gives them, only can preserve them; for if a House should multiply into a City, or a Family were so numerous as to People a strong Town, they could not defend themselves without Gods Protection, [except the Lord], who never sleepeth, [keep the City] from Fire and Sword, Force and Treachery, [the Watchman] who is set to give warning of these evils,

evils, either ſhall not diſcover them, or not ſoon enough to prevent them, ſo that he [waketh but in vain], and ſhall not ſecure the Inhabitants that rely upon him: He that encreaſeth Man-kind therefore, and gives them their beginning, muſt defend and preſerve them to the end[k]: So that we will not only own the bounty of God in giving us this Child, but depend upon his Providence for the ſparing of it, to continue with us to our comfort.

[k] *Hinc omne principium, huc refer exitum.* Horat. Carm. l. 3. Od. 6.

Ver. 3. Nor ſhall my care for their proviſion hinder my Piety or my Prayers: I ſee many Parents indeed who cark and toil like Drudges and Slaves all their days to provide for their Children, without looking up for the bleſſing of God; but alas, [it is but loſt labour] to ſeek Riches for them, unleſs a Bleſſing go with them, becauſe either your Children ſhall not live to enjoy them, or ſhall not make a good uſe of them[l]. To what purpoſe then is it [that ye] break your ſleep, and [haſt to riſe up early], not to pray, but begin your work, at which you continue till night come on, [and ſo] without calling upon God, weary and [late] go to your Bed to [take reſt]; why do you not allow your ſelves time to ſleep in the night? and why do you ſcarce take leiſure for your food in the day? or when you do, you muſe upon your buſineſs [and eat the bread of carefulneſs]. After all this, good Mens Children are as proſperous, and their Families as laſting, whoſe care hinders not their refreſhment nor their devotion, [for ſo] doth God take care of their Children that [he giveth] all things neceſſary to them and theirs, and [his Be-

[l] Pſal. 39. 6. *Dic cui theſaurizas? filiis meis, inquis. Hoc audes dicere de moriturus? — omitto dicere qualibus filiis, nam fortè, quod congregavit avaritia, perdet luxuria.* Aug. de temp. ſer. 50.

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loved], who rely on his Blessing, work but moderately, eat chearfully, and [sleep] soundly, because they pray heartily to him that keeps them, and makes what they do to prosper.

Ver. 4. Again, as we cannot have Riches for our Children, so neither can we have Children to inherit our Riches without Gods Blessing; and who would toil for an Estate without hopes of an Heir to leave it to? But [Lo] I my self have lately experienced that [Children, and the fruit of the womb] as well as the fruits of the Earth are Created by Gods Power, and bestowed by his bounty on whom & when he pleaseth: and truly they are the greatest earthly blessing; 'tis not an Estate, but they [are a Heritage] to them that long enjoy them, and whenever we receive them we must own them to be a present [and gift] of the highest value of all [that cometh] to us from the bounty [of the Lord]; so that he deserves the highest praises for them, and we must not through worldly care regard him least when he doth the most for us.

Ver. 5. O how much are we bound to our Heavenly Father for this useful mercy! They that are without Children are naked and exposed to injuries and contempt, but [like as the Arrows] made ready and brandished [in the hand of the Giant] are an Ornament to him, and a terror to his distant Enemies, [even so are the young Children] which God gives us, they grace our persons, and keep our Foes in awe, who dare not affront or hurt us, knowing we have those who will hereafter arise to vindicate our honour, and right our wrongs.

Ver. 6. We will bless him for giving them, and trust in him for their provision and preservation; and doubtless [happy is the Man that] by Gods bounty [hath his]

his] Houſe (which is the [Quiver] wherein theſe Arrows are placed) [full of them], they will ſolace his mind, ſerve his neceſſities, and defend him in his old age. [They] who are bleſſed with many Children, [ſhall not be aſhamed] nor afraid [when they ſpeak] or contend [with their Enemies], no not though it be [in the Gate] of the City, where cauſes are tryed in Peace, and aſſaults made in time of War; becauſe they have ſo many partakers: which therefore engages us upon the receipt of this Bleſſing to praiſe Almighty God, and ſay,

Glory be to the Father, *&c.* As it was in the beginning, *&c.*

SECTION III.

Of the Prayers.

§. 1. THAT part of this Office which is Petitionary is modelled exactly by the great Apoſtle's rule, 1 *Tim.* ii. 1. conſiſting of the very ſame particulars which he there preſcribes, *viz.* 1. *Supplication* in the leſſer Litany, [Lord have mercy, &c.] 2. *Prayer*, in the Lords Prayer, [Our Father, &c.] 3. *Interceſſion*, in the Suffrages, [O Lord ſave this Woman]. 4. *Giving of Thanks*, in the Collect, [O Almighty God, &c.]

Having ſpoken of the three former before, upon other occaſions, we ſhall only make ſome briet obſervations on them, and then apply them to this caſe by a ſhort Paraphraſe. 1ſt. The Hymn being over, the Church intimates that another part of duty, *viz. Prayer*, is beginning; and that the Woman and whole Congregation may devoutly joyn therein, the Prieſt excites them by this word [let us Pray]. 2dly. When we are to Pray, we ſhould begin with, *Our Father*; but that our ſins make us unworthy to call God by ſo familiar a Name; for till we have owned our unworthineſs, and confeſſed our ſin and miſery, we are not fit to uſe ſo great a Privilege; therefore the Lords Prayer (when we poor Sinners are to ſay it) ought to be uſhered in with [Lord have mercy upon us]. 3dly. The Lords Prayer it ſelf is ſo Sacred as to hallow all our other Prayers, and ſo comprehenſive as to ſute all conditions; and it is therefore

fore uſed in this Office both by the Eaſtern and Weſtern Church [m], only we have prudently added the Doxology in this place, becauſe it is an Office of Thankſgiving. 4thly. The Sentences are deſigned as Interceſſions for the Womans ſafety and defence, and are taken out of the book of Pſalms; but neither their ſuteableneſs to this Office, nor their being indited by the Spirit of God hath preſerved from the impious abuſes of our late Separatiſts, who have moſt inſolently derided the Church for uſing theſe portions of Gods holy Word: but the wickedneſs of this contempt will be ſufficiently ſhewed in the following Paraphraſe.

[m] Eucholog. pag. 324. Manual. Sarisbur. fol. 37.

The Paraphraſe of the leſſer Litany, &c.

§. 2. Our Praiſes being finiſhed, [Let us] now unanimouſly and devoutly [pray] to the Bleſſed Trinity.

But becauſe of our great unworthineſs, we will firſt make our Supplication to each perſon, and humbly ſay,

O [Lord] God the Father, [have mercy upon us], and pity our miſery.

O [Chriſt] God the Son, [have mercy upon us] and pardon our ſin.

O [Lord] God the Holy Ghoſt, [have mercy upon us], and remove our indiſpoſitions.

The Lords Prayer.

O God, who by pitying and relieving thy Children in all their troubles on Earth, declareſt thy ſelf to be [Our Father which art in Heaven], and engageſt us to deſire that [hallowed] & praiſed may [be thy Name]

for thy infinite goodneſs to us all, and eſpecially to this Woman whom thou haſt eminently delivered, and given her a longer life in this world; but ſince neither ſhe nor we can be perfectly happy till the next, let [thy Kingdom] of glory [come] as ſoon as we are fit for it; in the mean time, whether thou appointeſt us Affliction or Proſperity, [Thy will be done] by us, and upon us, [in Earth, as it is] accompliſhed by and upon thoſe that are [in Heaven], for we ſee thou always willeſt what is for our good: Only while we live here, let our neceſſities be ſupplied, and [give us this day], and every day hereafter [our daily bread] which we cannot ſubſiſt without. [And forgive us] for Jeſus ſake all [our Treſpaſſes] that we have committed, even [as we forgive them that] ignorantly or wilfully [treſpaſs againſt us], for we will ſhew the ſame mercy to others which we need for our ſelves: And that we may not walk unworthy of thy mercies in forgiving and delivering us, keep us from renewed provocations, [and lead us not into] occaſions of ſin, or into any ſuch [temptation] as ſhall prevail over us, [but deliver us] as well from doing all ſin, as from ſuffering for it, even [from evil] ſpiritual, temporal, and eternal. And we hope thou wilt grant all theſe favours to us, [for thine is the Kingdom], and Authority to do what thou pleaſeſt; thine is [the power], and thou canſt do whatever thou wilt; [and] thine is [the glory], becauſe thou exerciſeſt thy Authority and Power both in ſhewing mercy; to thee therefore let all praiſe be given [for ever and ever]. Amen.

The

The Suffrages.

Pſal. 86. 2. [O Lord] who haſt ſo wonderfully begun, do thou graciouſly go on to deliver, and finally to [ſave this Woman] whom thou haſt obliged to be [thy Servant]. *Anſw.* And [who] being encouraged by her late experience, [putteth her truſt in thee] alone for ſafety in all future dangers and diſtreſs.

Pſal. 63. 3. *Vulg.* She will now be apt to flie to thee in all her troubles, [be thou] therefore O Lord [to her] inſtead of [a ſtrong Tower] in receiving and protecting her when ever ſhe comes for ſuccour. *Anſ.* When ſhe is aſſaulted by Sathan, and flyeth [from the face of her Enemy] unto thy Protection, let her, O Lord, be ſafe.

Pſal. 61. 1. We commend this Perſon to thy goodneſs, and though we be unworthy, yet [O Lord hear our prayer] that we make in this day of proſperity. *Anſw.* [And] when Affliction comes and makes us call louder, O [let our cry] pierce the Clouds, and [come unto thee] that it may have a gracious Anſwer.

The laſt Collect of Thanksgiving.

§. 3. The Office is cloſed with a ſhort but devout Collect peculiarly ſuted to this occaſion, being a mixture of Praiſe and Prayer: It hath ſome ſimilitude to the old Weſtern form, but is much improved in ſtile and method. The Offices of other Churches have larger and more prayers [a], but they exceed this in multitude of words, not perfection of ſenſe, for this contains all that remains to be done in this caſe, *viz.*

[a] Eucholog. p. 324. Benedict. puerperæ ap. Æthiop. ut ſupr.

First, an humble *Thanksgiving* for the mercy received, shewing 1st. To whom it is paid; to [Almighty God]. 2dly. In whose name it is offered; in the name of [this Woman]. 3dly. For what particular Blessing it is returned; her deliverance from [the pain and peril of Child-birth]. *Secondly*, An hearty *Prayer* for future mercies, expressing 1st. Of whom we beg them; of our [most merciful Father]. 2dly. How she must obtain them; [by his help]. 3dly. What are the particular favours desired: 1. That she may live holily, and [according to Gods will] here. 2. That she may live happily in [his everlasting Kingdom] hereafter; all which is begged for [Jesus Christ his sake]. Amen.

A brief discourse upon this Collect.

§.4. O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this Woman thy Servant from the great pain and peril of Child-birth]. The Object of these Praises is he that was the Author of this wonderful work, and whom the Church doth ever upon this occasion stile *Almighty God*, since herein he gives us all reason to admire his power. The offerers of this Thanksgiving are the whole Congregation, the *Priest* as being appointed by God to present this incense, even the Sacrifice of Praise; the *People*, as being obliged to observe Gods mercies to others as well as themselves, to rejoyce with them that rejoyce, especially for so general a Blessing as this, the restoring a former Member to their Communion again, and the addition of a new person to the Church: But particularly the *Woman* who is the Party on whom this great mercy hath been shewed, and the occasion of this present acknowledgment; she that came on purpose to do it her self, and to excite all the rest to joyn with her. The manner of offering these Praises

is

is very *humbly*, becauſe neither ſhe nor we did merit this favour, nor are any of us able to requite it; he freely *vouchſafed* to do it for his own goodneſs ſake, and it is but a poor return to own it and bleſs him for it; yet that is all we can do, and all that he requires of us, only the Woman, who as a Chriſtian, bore the title of [*his Servant*] before, is now obliged to be really ſo, conſidering the matter of this Bleſſing briefly but fully deſcribed in theſe words, her *deliverance from the pain and peril of Child-birth.* The Pains were the ſharpeſt, and the Peril the greateſt of all others, yet did God ſupport her under the one, and deliver her from the other ſo perfectly, that ſhe is now at eaſe and in ſafety: Some have loſt their underſtanding or their ſenſes, and the uſe of their Limbs by extremity of theſe pains; ſome have loſt their very lives in this dangerous conflict; and ſhe that hath eſcaped thoſe miſeries and death it ſelf, ſurely ought to be very thankful for ſo great a mercy. It was on this occaſion, that *Hannah* when ſhe offered her Thanksgiving in the Temple, after ſhe had born *Samuel*, ſaid, "The Lord killeth and maketh alive, he bringeth down "to the grave, and he bringeth up again, 1 *Sam.* ii. 6. intimating that ſhe eſteemed her recovery to be a kind of a reſurrection; and really ſo every good Woman muſt needs apprehend it; and me-thinks theſe conſiderations ſhould make every one of them to melt into tears of joy and gratitude, and even tranſport them with wonder and thankfulneſs, when they reflect upon their late miſery, and the bleſſed change that is made in ſo ſhort a ſpace, by the pity and the power, the care and condeſcenſion of Almighty God, to whom, doubtleſs, all poſſible praiſe is due.

§. 5. **Grant we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live and walk according to thy will in this life preſent,**

and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord]. Having acknowledged the favour received, we may now fitly crave further Blessings; since when God bestows one mercy, he designs to encourage us thereby to hope and seek for more; for he is a [a most merciful Father], never weary of well doing. He hath restored this poor Womans life by his power, with intent she should spend it to his Glory and in his Service; and on the commemoration of her deliverance from death, we do rationally ground this *first* Petition for her religious and holy living: She is now joyned again to the Assembly of the Faithful, and we pray she may ever remain among that number, never forsaking her Principles, nor her holy Faith by Apostasie and Backsliding; she hath a new life given her by God, and we pray she may live *according to his will*, in Holiness and Piety, Chastity and Sobriety, Meekness and Patience, the proper Virtues of that Sex; that she may be a loving Wife and a careful Mother, and never forget these Obligations: And let her remember God did not renew her strength to enable her to renew her sins; he did not deliver her from temporal, that she might deliver her self over to eternal death. But he intended this recovery should strengthen and engage her to live better here, so that she might live for ever hereafter; This was his end, and this is our prayer, that it may be done by *his help*; for he that hath made her live, must enable her to live well; and no doubt his grace will be ready, if her desires and purposes have disposed her to receive it. Let her then seriously renew her Vows of a holy life now, and labour to perform them all the rest of her days, and then the *second* Petition will certainly follow. 2dly. That she may be partaker of everlasting glory in the world to come. And truly this life is but short at the longest, but miserable at the best, there will be

crosses

croſſes in it, and muſt be an end to it; but there is a better and longer to follow, a life without miſery and without end, and the only true happineſs is to be partaker of that; nor would it be ſo great a mercy that we are reſtored a while to live here, but only that ſo we may have more time to prepare for the life to come. That therefore muſt be her principal aim, to live ever in Gods fear, that ſhe may dye in his favour, and finally obtain a part in his Heavenly Kingdom, of which we (though unworthy) may have a ſhare through the merits of Jeſus Chriſt our Lord. *Amen.*

§. 6. The laſt Rubric intimates two things, *Firſt*, that ſhe muſt offer the uſual Oblations to the Prieſt, *viz.* "The "Chryſome or Alb thrown over the Child at Chriſtning [o], and ſome ſmall offering to him that Miniſters, which are not requital, but only acknowledgments of her gratitude to the Church; beſides which, thoſe Women who are able, ought to give ſome conſiderable ſum of money to the Poor, upon every ſuch deliverance, as a teſtimony of their real ſenſe of Gods infinite mercy ſhewed to them at this time. *Secondly*, That ſhe do either now, or as ſoon as can be, receive the holy Sacrament, which theſe Women always did in the *Greek* and *Ethiopick* Churches, and it ſeems in this very Church above a thouſand years agoe [p]; and ſtill we carry them up to the Altar to mind them of their duty; and doubtleſs the omiſſion of it occaſions the too ſoon forgetting of this mercy, and the ſudden falling off from Piety, which we ſee in too many. Here they may praiſe God for Jeſus, and for this late temporal mercy both; here they

[o] Conſtit. Ricard. Epiſ. Sarum. An. 1217. ap. Spelm. Tom. 2.

[p] *Quæ deſiderat ſumere ſacramentum tuum ſanctum.* Benedict. Æthiop. ut ſupr. Ἵνα ἀναπαυχρίτως ἀξιωθῇ μεταλαχεῖν τῶν ἁγίων σου μυστηρίων. Eucholog. 324. Interrog. Auguſt. ad Gregor. Magn. ap. Spelm. Tom. 1.

may

may quicken their Graces, ſeal their vows and promiſes of Obedience, offer their Charity, and begin that pious life to which they are ſo many ways obliged: To receive the Sacrament while the ſenſe of Gods goodneſs and her own engagements is ſo freſh upon her, is the likelieſt means in the world to make her remember this Bleſſing long, apply it right, and effectually to profit by it; wherefore let it never be omitted on this occaſion.

THE

THE COMMINATION.

THE COMMINATION: OR, Denouncing of Gods Anger and Judgments againſt Sinners.

Though we ought to Repent as well as to Pray daily, yet becauſe we ſeldom do that well which we pretend to do always, the Church hath in all Ages thought fit to ſet apart ſome Solemn times for the public performance of our Repentance, and theſe are the days of *Faſting*, for God himſelf uſually joyns Faſting with his commands to Repentance [a], and good Men have rarely practiſed the one without the other [b], becauſe the main end of Faſting is to make us Penitent, nor is it any further acceptable to Almighty God than as it promotes our Contrition, and make us fitter to humble our ſelves for our ſins [c]: So that the exerciſe of Repentance is moſt ſeaſonable when the days of

[a] Joel i.14. chap. ii. 12, 13. *&c.*

[b] 1 Sam. vii. 6. Ezra viii. 21. Dan. ix. 1, 2, 3.

[c] Iſa. lviii. 6. *Quid enim prodeſt vacuare corpus ab eſcis, & animam replere peccatis?* Aug. Temp. Ser. 64.

Faſting

Fasting and Abstinence come: And when any extraordinary Judgment is upon us, which requires an extraordinary Humiliation, then also the Church was wont to appoint a day of Fasting and Repentance [d]. And upon both these occasions (as well the great ordinary Fast of *Lent*, as those extraordinary days of Fasting set apart on special reasons for universal Humiliation) this *Penitential Office* is prescribed; the *Preface* whereunto gives us so full an account of its Original, that without any *Introduction*, we will begin to discourse upon that, when we have first presented the excellent method of this devout and useful Office.

[d] *Episcopi universæ plebi mandare jejunia assolent, interdum ex aliquâ solicitudinis Ecclesiasticæ causâ.* Tertul. in Psych. c. 13.

In this Office are three Parts.

The

In this Office are three Parts.

1ſt. The Preface, declaring
- 1. The occaſion of compoſing it. — Wherein, in the Primitive Church, &c.
- 2. The manner of proceeding in it. — It is thought good that at this time—ſhould be read, &c.
- 3. The end deſigned by it. — To the intent that being admoniſhed, &c.

2dly. The Homily or diſcourſe, containing
- 1. The Scriptures ſhewing the dreadful curſes due to ſin. — Deut. xxvii. 15, 16, 17, 18, 19. 24. Levit. xx. 10. Deut. xxvii. 25. Jer. xvii. 5. Matth. xxv. 41. 1 Cor. vi. 9, 10.
- 2. The Application exciting us to avoid them, and directing us alſo therein. — Men ſeeing that all they are accurſed—who do err, &c.

3dly. The Devotions in purſuance thereof, being
- 1. An humble confeſſion. — Pſalm. li.
- 2. An earneſt Supplication in — The leſſer Litany, The Lords Prayer, The Suffrages.
- 3. Devout Petitions for Pardon in three ſeverall Collects. — O Lord we beſeech thee, &c. O moſt mighty God, &c. Turn thou us, O good Lord, &c.
- 4. The final Benediction. — The Lord bleſs us, &c.

SECTI-

SECTION I.

Of the Preface.

§. 1. **BRethren, in the Primitive Church, there was a Godly discipline, that at the beginning of Lent, &c.]** The Best Men are led by Love, and by Intreaty, by shewing them their duty, and proposing the rewards of it; but the Most are driven by fear, and require threatnings and penalties to awe them into obedience [e]. So that Discipline as well as Doctrine is necessary for the right ordering of the Church; and herein the Primitive Ages were far happier than these; for though they needed the severities of Penance less, they used them more than our Times will allow us to do. *Then* all notorious Offenders, of what degree soever, were immediately censured and separated from the Faithful, who avoided them so strictly, that the poor Penitents finding no shelter nor succour, were forced to quit their evil ways, and glad to submit to the long and strict Penances of Fasting and Mortification which the Church imposed on them, as tokens of their sorrow and evidences of their reformation; yea, at last they thought themselves happy if with Prayers and Tears they might be admitted to the Peace of God, and of his Church

[e] 1 Tim. i. 9. Οἱ ἀγαθοὶ νόμων οὐ δέονται ποιοῦντες ἑκουσίως διὰ τὸ λόγον, ἃ ἄλλοι διὰ τὸν νόμον. Plutar. adv. Colot.

Church again [f], and this proved a happy means to ſave many Sinners, who if they had been let alone (as they are in theſe ungovernable times) would have added ſin to ſin, till they had dropt into everlaſting deſtruction. But beſides this Diſcipline which was exerciſed on particular offenders, leſt there ſhould be any Sinners paſs unobſerved and uncenſured, the Ancient Church thought fit to appoint ſome times for general Repentance, and eſpecially the holy time of *Lent*. And the holy Fathers adviſe all Chriſtians (even thoſe who were not under the Cenſures of the Church) to obſerve this time of Faſting very ſtrictly, that by this voluntary Penance and Mortification, they might ſolemnly teſtifie their Repentance for the ſins of the whole year [g], and do that duty out of choice which others were compelled to perform by the neceſſity of an Excommunication. And though a private Repentance perhaps might ſuffice to obtain mercy from God, yet theſe public acts of Humiliation impoſed on us by our ſpiritual Guides, were (according to the Ancient Doctrine) neceſſary for the ſatisfaction of the Church [h]; nor did they think any time ſo fit for this as *Lent*, that by ſpending thoſe days in Mortification, they might be better prepared for the holy Sacrament, of which all were to partake at *Eaſter* [i]. In *Lent* therefore, all Faſted, and all Repented in thoſe bleſſed days: The Catechumens, to fit them for

[f] See this more largly diſcourſt in Dr. *Cave*'s Primitive Chriſtianity, *Part.* iii. *chap.* 5.

[g] *Quia toto anno nobis viximus, ſaltem vel paucos dies vivamus Domino*: Aug. de temp. ſer. 65. item 55. & 56. vid. Hieron. Com. in Jonam. Tom. 5. p. 318. & Leo. de Quadrageſ. Ser. 4.

[h] Auguſtin. Enchirid. ad Laurentium cap. 65.

[i] *In Quadrageſimâ triſtitiam habemus, ut in Paſchâ ordine legitimo gaudeamus.* Idem de Temp. ſer. 56.

their Baptiſm, publicly Solemnized on the day of our Lords Reſurrection; The Penitents to diſpoſe them for their Abſolution, uſually granted on the *Thurſday* in the Paſſion week, yea, all the Faithful to prepare them for the Communion on *Eaſter-day*. And upon this account the beginning of *Lent*, when all ſorts of Perſons, either by choice or by neceſſity, entred upon this ſolemn exerciſe of Penance, was very religiouſly obſerved, as S. *Auguſtine* plainly teſtifieth, ſaying, "Therefore the time of *Lent* "is holy and conſecrated, becauſe preſently upon the firſt "entrance thereof, we begin by a ſort of judging to put "a difference between the Juſt and the Unjuſt, to ſepa-"rate the Good from the Bad [k]. And it appears by divers of his Sermons, that all the People were admoniſhed to Repent then, as well as thoſe who were cenſured for their Crimes. And that this pious uſage was continued long after, we may perceive by an Ancient Council wherein we find it is decreed, "That from and after *Aſh-Wedneſday*, there ſhould "be no Suits at Law nor Pleas holden, becauſe on that "*Wedneſday* called the head of the Faſt, all the Penitents "have hands laid upon them to enjoyn them wholly to "ſpend this time in Repentance "and the Service of God [l]. About which time alſo, came out that Homily concerning the Paſtoral care, written by *Leo* Biſhop of *Rome*; wherein among many good rules, this is one, "That the Prieſt on *Aſh-Wedneſ-*"*day* ſhall invite the People to confeſs their ſins, and ac-"cording to the nature of their of-"fences preſcribe them ſuteable Pe-"nances [m]; And how publicly and ſolemnly this was done of old, as well in our own, as in foreign Churches, Two eminent teſtimo-

[k] Aug. de Temp. ſer. 69. ſer. 4. poſt. 1. Dom. Quad.

[l] Concil. Meldenſe can. 76. An. 845. ap. Bin. Tom. 3. p. 1. §. 2.

[m] Leo. 4. An. Dom. 847. ap. Binium Tom. 3. p. 1. §. 2. p. 371.

teſtimonies may ſhew us; First, that in King *Edgars* Canons, which appoints "that on *Aſh-Wedneſday*, in the "beginning of *Lent*, every Biſhop ſitting in his Epiſcopal "Chair, all the notorious Offenders of his Dioceſs ſhall "come before him, and having confeſſed their faults, "ſhall receive ſuch injunctions of Penance as their ſin re-"quires——after this, on the *Thurſday* before *Eaſter*, "they ſhall all be gathered together in the ſame place, and "the Biſhop ſinging ſome Hymns over them, ſhall give "them Abſolution, and grant them leave to return "home with his Bleſſing [n]. And the order of the *Gallican* Church was the very ſame, *viz.* "That the "Pariſh Prieſts ſhall make all their "ſolemn Penitents to come to the Cathedral Church on "*Aſh-wedneſday*, where by the Biſhop they ſhall be ſolemnly "caſt out of the Church, and on the *Thurſday* before *Eaſter*, "they ſhall come and be received "into it again [o]; which ſolemn reception on that very day, is as old in the Weſtern Church as the time of S. *Auguſtine*, whoſe Contemporary, *Innocent* the firſt, mentions it [p]; and 'tis like the expulſion which preceded it, is at leaſt of the ſame ſtanding. I confeſs in latter Ages, during the Corruption of the Roman Church, this Godly diſcipline degenerated into a formal and cuſtomary Confeſſion upon *Aſh-Wedneſday* uſed by all Perſons [q]; to which, when the ſubſtance of true Repentance was gone, at laſt they added the empty Ceremony of ſprinkling Aſhes on the heads of all that were preſent, whether Penitents or no,

[n] Canones R. Edgar. An. 967. ap. Spelm. Tom. 1. p. 460.

[o] Additam. ad Conſtit. Galonis Epiſc. Pariſ. ap. Binium Tom. 3. p. 2. pag. 441.

[p] Epiſtol. Innocent. 1. An 410. Bin. Tom. 1. par. 1. pag. 609.

[q] Capitul. incert. edit. Spelm. T. 1. p. 610. Conſtit. Ricard. Epiſc. Sarum. Tom. 2. p. 144. Synod. Exon. c. 5. An. 1287. pag. 355. *&c.*

which our Church hath wholly laid aſide as a mere ſhadow, and laments that the long continuance of the Roman male-adminiſtration among us in this Nation, their formal Confeſſions, their ſale of Indulgences and Abſolutions, and their commuting all ſorts of Penance for Money, *&c.* had let the people looſe from all the primitive bands of diſcipline which tended to their amendment, and made them ſo head-ſtrong, as they would never ſince endure that burdenſome but ſalutary Yoke: And truly, till Men be ſo humble as to be willing to ſuffer ſhame, and undergoe ſeverities in this world, that their ſouls may be ſaved in the next, we may adviſe them to private and particular acts of Mortification and ſtrict Repentance, but it will be in vain to impoſe it on this untractable generation; yet ſtill we will admire thoſe bleſſed Ages which we cannot exactly imitate, and wiſh for the reſtoring of ſo profitable an Inſtitution.

§. 2. **Inſtead whereof (until the ſaid Diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, &c.**] When complaint was made to the Emperor *Tiberius*, of the decay of the ancient ſtrictneſs of the Roman diſcipline, and motions made to revive the old Sumptuary Laws, he writ to the Senate in Commendation of the firſt Compoſers of thoſe Statutes, but withal, adviſed not to impoſe them too fiercely on an Age long unaccuſtomed to ſuch ſeverity, telling them, "That perhaps it were better to let po-"tent and over-grown evils paſs unpuniſhed, than by "ſtriving againſt the ſtream, get nothing but the diſ-"covery, that the Laws were too "weak for ſome offences [r]. Even ſo the Church commends the Primitive Diſcipline, and wiſhes theſe times would underſtand their own advantage ſo well

[r] Tacitus Annal. lib. 3. pag. 372.

well as to ſubmit to it, but will not poſitively enjoyn it while Sinners are ſo numerous and ſo incorrigible by long connivance, and while the Diſcipline is ſo far impaired in favour to Diſſenters, that for fear it ſhould correct Schiſmaticks, it is ſcarce allowed to reform groſſer Sinners; becauſe by impoſing it in theſe circumſtances ſhe would make this holy means of Reformation rather deſpiſed than obeyed: Yet that ſhe may do all ſhe can, though ſhe cannot do all ſhe would [f], ſhe ſetteth up a Judicatory in every ones Conſcience, and uſeth means to make each Man judge himſelf, which S. *Chryſoſtom* notes was the ſame method which S. *Paul* uſed in the *Corinthian* Church, when its diſcipline (like ours) was weakened by Schiſms, even to enjoyn every one to judge himſelf [g]. This being therefore the occaſion of this Office, *Secondly*, The courſe we take to bring Men to this Self-judging, is to hold the glaſs of *Gods Law* before the Face of every Sinner, for by the Law is the knowledge of Sin [h], and of the Curſe due unto it; the ſerious proſpect whereof will convince us of our guilt, and diſcover unto us the deſperate danger of continuing Impenitent, enabling us to judge our ſelves before we be judged of the Lord: And though theſe thundrings of Mount *Sinai* be no ways pleaſant, yet are they very profitable to awaken ſecure Sinners, who uſually flatter themſelves either that they are innocent †, or however that they are ſafe, and who otherwiſe would inevitably

[f] *Debitóne omittere quod poſſum, quoniam quod debeo minime poſſum?* Bern. Ep. 175.

[g] 1 Cor. xi. 28. vid. Chryſoſt. in loc. & Grot.

[h] James i. 23. Rom. iii. 20.

† *Hoc enim ad crimina noſtra addimus, ut cùm in omnibus rei ſumus, etiam bonos nos & ſanctos eſſe credamus.* Salv. de gub. l. 3.

fall into the wrath of God before they saw or feared it. And that the ends of the Church in this way of proceeding, is the salvation of these poor souls, doth here appear, *Thirdly*, By this declaration that her intent in this admonition is, 1st. That they may be moved to repent truly and sincerely for what sins they have committed. 2dly. That they may be warned to walk more warily for the future. And if the very threatning these Curses doth work this happy effect, if the bare shewing of the Rod bring us to lament our faults, and to amend them, our souls may be saved by this gentle method, and we shall never feel the dreadful strokes of Gods Vengeance; "for why (saith *Seneca*) "should he be set upon with force & "arms, whom an easie *Commination* "will reform [x]? Since therefore the occasions of this Office are very great, even the multitude of Offenders, the remissness of Discipline, and the danger of Security; since the means are so very proper, *viz.* the terrors of the Law; and the end so very pious, the amendment and salvation of Sinners: Let the Priests use it duly and devoutly, and the People hear it humbly and penitently; let all be present at it, and make that use of it the Church intends, and it shall procure their souls health, and bring them to everlasting salvation.

[x] *Qui levi Commination pellitur, quid opus est ut fortitudine & armis invadatur?* Seneca.

SECTI

SECTION II.

Of the Homily or Diſcourſe.

1. *Of the Sentences.*

§. 1. Deut. xxvii. 15. **Curſed is the Man that maketh any carved or molten Image to worſhip it. And all the People ſhall Anſwer and ſay, Amen.**] The Original of repeating theſe Sentences in the manner we now uſe them, was a poſitive Divine Inſtitution, which twice enjoyned it by *Moſes* [a]; and in obedience thereto, *Joſhuah* did moſt Religiouſly obſerve it [b]; and *Joſephus* reckons it among thoſe things which the Jews did always perform [c]. And though the dividing the [illegible] Tribes upon two particular Mountains, and ſome other circumſtances in the Jewiſh manner of reciting theſe Curſes, were purely Ceremonial; yet doubtleſs the main of the duty, and the end for which it was preſcribed, was truly moral, tending to the honour of God and of his Laws, and the promoting of real Holineſs; for to publiſh the equity and truth of God, and to profeſs our belief that his Laws are Righteous, and the Sanctions thereof juſt and certain, is an excellent means of glorifying God, and a proper method for converting Sinners; ſo that it cannot be unfit for the Goſpel times, nor

[a] Deut. xi. 29. chap. xxvii.

[b] Joſh. viii. 33.

[c] Joſephus Antiqu. lib. 4. c. ult.

unsuitable to our Christian worship, especially when the necessities of the Church do require that Sinners should be warned and brought to Repentance: And if any object "That Christ hath taken away the Curse of the "Law, being made a Curse for us[d]: I reply that this is only with respect to true Penitents; for as to all others the Curse stands in full force still, which all Sinners ought to believe and confess, till their being convinced of their cursed estate hath brought them by Repentance and Reformation to Jesus for a Pardon; and then though the curse of the Law shall not be executed on them, yet they may and ought still to confess their deliverance from these threatnings was not because they were not true, or not in force, but because they were executed on our dear Redeemer. The good Man therefore may declare his belief of the truth of these Curses, to own what his sins in their own nature did deserve, to make known his great Obligations to the Lord Jesus, and to warn him against falling off; and the Sinner must confess it, to awaken him from his security, and to bring him to Repentance before it be too late. And yet this pious and rational Office hath been traduced and derided by some, who pretend the saying *Amen* to these Sentences of *Gods Law*, is a cursing of our selves, and a *wicked* as well as a *foolish* thing: But let it be considered, 1st. That God himself commanded this very manner of Answering, so that it can be no less than Blasphemy to call it either *wicked* or *foolish*; yea, though it had been purely Ceremonial, since it is a divine institution it cannot be impious or ridiculous; but they are so in the highest degree who affront Heaven, while they endeavour to vilifie our Sacred usages. 2dly. Nor do they shew less ignorance than impiety while they affirm this *Amen* to be a wishing our selves Accursed, since *Amen* is

[d] Gal. iii. 13.

is not originally nor properly an Adverb of wiſhing, but affirming; being derived from a root, ſignifying Truth, whence it is ſo often tranſlated [*Verily*] in the Goſpels; and Jeſus who is the Truth, is called *Amen* [e], that is the faithful and true witneſs; and in him the promiſes are *Yea* and *Amen* [f], that is certain and true; in which ſenſe the Primitive Chriſtians ſaid *Amen* at the receiving the Euchariſt, to teſtifie their belief it was truly the Body and Blood of Chriſt [g]. So alſo in that myſtical Viſion, the truth of thoſe Praiſes are ſealed with *Amen* [h]. Nor did the People Curſe themſelves, but only teſtifie their belief that God would Curſe them that ſtood not to *Nehemiahs* Covenant [i]. Even ſo when the People in *Joſhuahs* time (and we in imitation of them) ſay *Amen*, after the reading this divine Malediction, we do no more but ſet to our Seal that God is True, and his threatnings to be feared: Nor doth this aſſenting to the truth of Gods Word, bring any Curſe on the Penitent, nor ſo much as make the Impenitent any other ways or more Accurſed than they were before: Though they be guilty, it brings not the Curſe on them, but ſhews it to them at a diſtance, to affright them into the avoiding it by Repentance, and ſo it proves a Bleſſing in the event; being but like our Saviours *Woes* (of which the Goſpel is full) not wiſhes or procurers of evil, but compaſſionate predictions of it, in order to prevent it. 'Tis certain Sinners while they remain ſuch, are really Accurſed; and to convince them of this, and make them own it, is the trueſt bleſſing we can give them; and to bleſs them in that

[e] Revel. iii. 14.

[f] 2 Cor. i. 20.

[g] 1 Cor. xiv. 16. vid. Euſeb. hiſt. lib. 7. c. 8. & lib. 6. cap. 35. & Hieron. ad Theophyl. adv. error. Joan. Hieroſol.

[h] Revel. vii. 10, 12. chap. xix. 12, 13, 14.

[i] Nehem. v. 13.

that estate, is to curse them [k]. So that *Amen* is no more here than a declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed; and if we believe this with our hearts, when we say it with our lips, it will shew us our danger & bring us to Repentance. As for the sins here enumerated in the order wherein they lye in holy Scripture, they are of the greatest and worst kind, and such as are threatned with Curses and Damnation in the Law, the Prophets, and the New Testament. 1. Idolatry against God. 2. Disobedience to Parents. 3. Injustice to Neighbours. 4. Contempt of the Miserable. 5. Oppression of the Helpless. 6. Secret Mischief. 7. Adultery. 8. Bribery and Corruption. 9. Relying on the Creatures. To which are added those sins which the Gospel reckons to be damnable, *viz.* Uncharitableness, Fornication, Lust, Covetousness and spiritual Idolatry, Slander, Drunkenness and Extortion. Now surely those that are guilty of these Crimes, are in a state of Condemnation, whether they answer *Amen* or no, and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come; and to move them to this necessary duty, the following Exhortation is rarely contrived.

[k] Deut. xxix. 19. Psal. x. 3.

2. *Of the Application.*

§. 2. **Now seeing that all they are Accursed—who do erre and go astray from the Commandments of God, &c.]** The words of this pious and pathetical discourse are generally the very words of Scripture, that so they may be more regarded coming from the mouth of God

God himſelf. The deſign of them is effectually to apply the fore-going threatnings in order to the Converſion of Sinners: The method by which they proceed, is, 1. By a general Exhortation to Repentance. 2. By the proper Motives to make that operate, which are *Firſt*, the dreadfulneſs of Gods Wrath againſt the Impenitent. *Secondly*, The greatneſs of his mercy to the Penitent. This firſt Paragraph is a general Exhortation to Repentance, rationally inferred from the preceding Maledictions; for ſince we hear, and profeſs we believe thoſe Sinners there reckoned up, (yea, and (as *David* adds) *Pſal.* cxix. 21. all others) are ſo ſadly and certainly Accurſed, and ſince we are all Sinners in greater or leſs degrees, doubtleſs we are all in danger of Gods wrath, except we repent; which conſideration ought to make us all deſirous to do that neceſſary duty, that we may eſcape theſe dreadful Judgments. And *firſt*, the ſenſe of our miſery and baſeneſs ſhould bring us to God with meekneſs of heart and contrition. *Secondly*, The proſpect of our danger, and the ſad eſtate we are in, ſhould cauſe us to lament and bewail our ſinful lives before him. *Thirdly*, The deſire of his Mercy and Pardon ſhould move us to acknowledge and confeſs our offences unto him. *Fourthly*, The remembrance of his diſcerning the very diſpoſition and thoughts of our hearts, ſhould warn us not only to do theſe outward acts of Penance and Mortification *this day*, and *this Lent* for them, but to ſhew the ſincerity of this Humiliation, by forſaking them and living holily all the year after, which S. *John Baptiſt* calls "The fruits fit for them to bring forth who have truly Repented, *Matth.* iii. 18. And if this inward Contrition and outward Sorrow, if this ingenuous Confeſſion and through Reformation ſeem too difficult, the following Motives will convince you of the neceſſity of your preſent doing all theſe acts of true Penitence.

§. 3. For

§. 3. For now is the Axe put unto the root of the Trees &c.] The *first* sort of Motives are taken from the dreadfulness of Gods wrath against Impenitent Sinners; which Wrath is described to be 1. Very severe. 2. Altogether intolerable. 3. Sudden in its coming. 4. Just in its proceedings. 5. And absolutely unavoidable when it doth come. *First*, This Wrath is very strict and severe, as S. *John* intimates to the impenitent Jews, *Matth.* iii. 10. That God who had but lopped their branches for slighting the admonitions of his Prophets, would now for their rejecting his Son, lay his Axe to the root of their Nation, and utterly destroy them all; Not only they that brought forth bad fruit, but they that brought forth no good fruit; they that did no good works, as well as they who committed evil: Even so will the Lord proceed now with you who take not this warning; he will not be at the trouble of pruning you, and expecting any longer, but hew you down by death, and cast you into everlasting flames: And oh that impenitent Sinners would remember, "how fearful a thing it is to "fall into the Avenging hands of the living God, *Heb.* x. 31. We fear Thieves and Murderers, Tyrants and Racks, Plagues and Famins, which are but the Executioners of his temporal Wrath, and nothing in comparison of his taking us into his own Hands to torment us for ever and ever. This, *David* can compare to nothing but the punishment of *Sodom*, *Psalm* xi. 6. to a shower of Fire and Brimstone, not coming on one side, for then it might be avoided, but falling directly down from Heaven upon them on every side, so that it holds them like a snare, nor do they know which way to run from it; it comes so furiously, they cannot stand against it; in such abundance, that it shall rise up to their very mouths, and they shall be forced to swallow it; without, the Fire burns them; within, the Brimstone scalds them; and this

is

is the portion of obſtinate Sinners: Ariſe then and flee out of this evil Company, think that we are ſent to reſcue you (as the Angels were to deliver *Lot*) from this dreadful doom.

§. 4. **For loe the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the Earth,** &c.] *Secondly*, This wrath will be intolerable, for the Lord will ſend no more by his Servants, but come himſelf, *Iſa.* xxvi. 21. to take Vengeance on the Ungodly; and the Prophet *Malachi*, *chap.* iii. 2. asks with amazement "Who can abide the day of his coming? Who can endure this terrible Trial? The ſtrongeſt cannot ſtand out againſt it; the holieſt cannot abide it if he be ſtrict to mark what is done amiſs; Then all thoſe Hypocrites who have paſſed among Men for good Chriſtians, and like Chaff have been mingled among the ſound Corn, ſhall be certainly diſcovered, and terribly puniſhed; for now the Lord comes, *Matth.* iii. 12. to make a ſeparation with his Fan of righteous Judgment, which ſhall ſcatter and drive away all empty Profeſſors, and then ſhall they be burned with unquenchable fire: Separate therefore your ſelves now, or your caſe will then be moſt intolerable.

§. 5. **The day of the Lord cometh as a Thief in the night,** &c.] And leſt you ſhould defer, in hopes to repent before it come, *Thirdly*, This Wrath comes very ſuddenly, you cannot know when; for in order to making you watchful I need ſay no more, but that it comes like a Thief in the night [1], ſuddenly and irreſiſtibly, when it is leaſt expected

[1] 1 Theſ. v. 1, 2. *Non opus eſt ut ii ſcirent tempus & horam, qui ſciunt quòd veniet ſicut fur,* &c. *cùm hoc ſufficit ut vigilarent.* Aug Ep. 80. ad Heſych.

pected and thought to be furthest off; when they fancy they are safest, then are they nearest to this danger, which shall suddenly surprize those that sleep in security, and take such fast hold of them, that they can no more shake it off, than the poor Woman the pangs of her tormenting labour which comes in a moment very suddenly, and seizes her violently and irresistibly. Oh do not flatter your selves with hopes of a Peace and Respit to repent in before it come, but begin just now, this very day, lest it come the next night and find you unprepared.

§. 6. **Then shall appear the Wrath of God in the day of Vengeance, &c.**] Nor will it be possible for you to come off with any apologies or excuses, considering, *Fourthly*, How just God is in these proceedings: For when the divine Wrath (which hath so long been held in by his pity and patience) shall manifestly and furiously break out against these obstinate wretches, it shall then appear, *Rom.* ii. 3,4,5. that God did not prepare this treasure of Vengeance for them, but they heaped it up for themselves [m]: having all their lives long been gathering fuel for this raging fire; every time they abused his patience, being a new addition to his fury; every time they slighted the offers of his mercy, being a new provocation to his justice; the longer he spared them, the faster they sinned, the more they were hardned, and the further still they were from repenting; And what can be expected from so insolent affronts to his goodness, but the very height of his fury? or what can Sinners plead, why he should not take severe Vengeance of them

[m] Θησαυρίζεις, γὰρ φήσι, σεαυτῷ ὀργὴν· οὐχ' ὁ Θεὸς, ἀλλὰ σὺ σεαυτῷ. Theophylac. in loc.

them at laſt, whom no mercy could win, no warnings reclaim? Alas they will have nothing to ſay againſt this righteous Judgment.

§. 7. *Then ſhall they call upon me, ſaith the Lord, but I will not hear, &c.*] Finally, If they had the face to intreat for mercy then, it would be in vain; for *Fifthly*, This Wrath is abſolutely unavoidable when it is once come, as God himſelf fully declares, *Prov.* i. 28, 29, 30. reſolving he will neither pity nor regard their cries then, becauſe they would not anſwer when he called them: He will not hear them in the day of Judgment, becauſe they would not hear him in the day of Mercy [n]; when he inſtructed them, they heeded not; when he adviſed them, they obeyed not; when he reproved them, they amended not; when he warned them, they feared not; they never regarded till the very day of Vengeance was come, and then 'tis too late to ſue for a Pardon; they never came nor knockt till the door was ſhut, and ſo with the fooliſh Virgins they muſt ſtand without for ever. The Judge comes not then to argue, but to paſs that dreadful and irreverſible Sentence, *Matth.* xxv. 41. which contains all the parts of the Miſery of the Damned, for they muſt go for ever, and depart out of Gods preſence (which is the *pœna Damni*, the loſs of all good), and be caſt into Hell fire (which is the *pœna ſenſûs*, the infliction of all evil); yea, and this fire is everlaſting, to intimate the duration of this miſery to be without end, a ſtate ſo full of horror & amazement, that our gracious God prepared it not for Men [o],

[n] *Quid juſtius, quid æquius? non reſpeximus, non reſpicimur, non audivimus, non audimur.* Salvian de gub. l. 3.

[o] Οὐχ ἡτοίμασεν ὁ Θεὸς τὸ πῦρ τοῖς ἀνθρώποις, ἀλλὰ τίνι κόλασιν ἑτοίμασε δι' ὑμᾶς. Theophyl. in loc.

but

but for Devils; and therefore they that fall into it, prepare themselves for it, by doing that which makes them fit for no other company: And oh how dismal will it be to hear this final doom then!

§. 8. **Therefore Brethren take we heed betime, while the day of Salvation lasteth, &c.**] The *second* sort of motives follow, taken from Gods mercy to the Penitent; the former being to rouze secure Sinners and affright them from sin, but these to encourage them when they are awake and sensible of their danger to flie to God for mercy. And *First*, we assure them they may be received if they repent speedily. *Secondly*, If they believe firmly. *Thirdly*, If they reform throughly; concluding with the great benefits they shall receive by this prudent course. *First* then, they must repent speedily: [**therefore**] looks back to what was said before, *viz.* because Gods Wrath is so severe and so intolerable, because it comes so suddenly, proceeds so justly, and is executed so unavoidably, then *therefore* let us Repent now, this very day, *Heb.* iii. 7. for this is our day of Salvation, 2 *Cor.* vi. 2. and if we slip it and let this day pass, very like we shall never have another [p]: We have now grace offered to enable us, we have light to direct us, and now we should walk and work; for if our abusing such advantages provoke God to take them from us, we shall be left in darkness while we live, *John* xii. 35, 36. or be cut off by death and cast into outer darkness, where we shall gnash our teeth with anguish and vexation at our desperate folly and irrecoverable loss, *Matth.* xxv. 30. 'Tis true, God hath born long, and very patiently waited

[p] *Cognosco quòd indulgentiam Deus promisit tibi, crastinum autem diem quis promisit?* Aug. Verb. Dom. ser. 16.

waited for our return all this while, calling us graciously to repentance, and promising us a full and free pardon if we will heartily turn to him, *Isa.* lv. 7. and shall we make that barbarous and base return to his kindness, to abuse it, *Rom.* ii. 4. continuing in our sin because he continues his mercy, and being worse because he is so good to us? For shame let us Repent immediately, and blush that we have tryed his Patience so far, and ventured our souls on that Goodness which our delays have urged to become our Enemy: I assure you it is not safe for us to put God off a moment longer.

§. 9. **For though our sins be as red as scarlet, they shall be made white as snow, &c.**] *Secondly*, We excite them to believe firmly, by producing the gracious promises of God to returning Penitents, which are very necessary (after so terrible a prospect of the Law with its Curses) to prevent despair. If we wash us and make us clean, so as to put away our evil doings [q], God assureth us, though our sins were of a deep and double dy, he will take away all the guilt and stain of them, *Isa.* i. 18. and restore us to that pure and spotless Innocence which the white colour is wont to signifie [r]. And more fully, *Ezek.* xviii. 30. He promiseth that if we will cast away our evil doings, and take up new purposes and desires; if we change our minds and our works also, Iniquity shall not be our ruin; and sheweth that his desire is not that we should dye in them,

[q] *Lavatur & mundus est, qui præterita plangit & iterum non admittit.* Aug. temp. ser. 66.

[r] *Filum coccineum ad portas templi alligatum albescebat, si expiatio rité peracta sit.* R. Ism. libr. Joma, c. 4. §. 2.

but turn from them and live; so that he expostulates with us, and wonders why we will desperately choose death, when he would so fain rescue us from it. And if any think it strange God should be so graciously disposed towards Sinners, the Gospel sheweth us the cause and reason thereof, 1 *John* ii. 1, 2. *viz.* The merits of Christs Passion, and the power of his Intercession hath purchased this favour for us; He suffered what we had deserved, and satisfied Gods justice; He pleadeth for our acceptance, and is our Advocate at the Throne of Grace, so that now a penitent Sinner may come thither with an humble confidence in his merits, and shall not be rejected.

§. 10. **Let us therefore return unto him, who is the merciful Receiver of all true penitent Sinners, &c.**] Having therefore such sure grounds of hope, we *Thirdly*, Exhort them to reform throughly, and then they cannot miscarry; his merciful Nature inclines him to receive us; his Promises engage him to accept us, and his dear Son's merits oblige him to forgive us: If we be but serious and sincere in our Repentance, and have so truly bewailed our former disobedience, that we resolve hereafter we will be subject to his Laws, and obedient to his Authority, taking up his light and easie Yoke, for the heavy load of sin which we have so long groaned under, *Matth.* xi. 28, 29, 30. if we will be the Disciples of Jesus, and follow his example in Meekness, Patience, and Charity, taking his holy Life for our rule, and his blessed Spirit for our guide, and making his Glory our aim, serving him duly and chearfully in our several capacities, then we are sincere Penitents, and shall undoubtedly be accepted.

§. 11.

§. 11. **This if we do, Chriſt will deliver us from the curſe of the Law, and from the extream malediction,** &c.] *Finally*, The benefits which we ſhall gain by this acceptance, are *Firſt*, by this means we ſhall eſcape Damnation, and all thoſe terrible Curſes which we have heard and confeſſed do certainly belong to impenitent Sinners; they have been executed on Chriſt, and he by ſuffering them in his own Perſon, hath redeemed us from them, *Gal.* iii. 13. So that by his merits and ſatisfaction we ſhall avoid that fearful Sentence which is to be pronounced againſt obſtinate Wretches. *Secondly*, Hereby we ſhall obtain everlaſting Salvation; and being placed at the laſt and great day among the Saints on Gods right Hand, Jeſus himſelf our Redeemer and Judge, will paſs that joyful Sentence on us, which ſhall immediately put us into the poſſeſſion of infinite and endleſs happineſs, *Matth.* xxv. 33, 34. where we ſhall ſing the Praiſes of God for ever and ever. The good Lord therefore grant that theſe plain and powerful conſiderations may move us to begin our Repentance this day, and to ſpend this holy time of *Lent* in mortification and amending our lives, ſo that we becoming true Penitents, may at laſt be made partakers of his Heavenly Kingdom, through Jeſus Chriſt our Lord. *Amen.*

SECT. III.

Of the Penitential Pſalm.

§. 1. THE Church may now juſtly ſuppoſe we are all reſolved to Repent, and therefore to aſſiſt us in ſo neceſſary a duty, here are prepared ſuch Penitential Devotions as are very ſutable to our pious reſolutions: And *Firſt*, we are preſented with the moſt famous of all the Penitential Pſalms, which being the very forms wherein holy *David*, (the great Maſter of Penitence [r]) expreſſed his Repentance, have been accounted very Sacred, and much eſteemed in the Church ever ſince [s]. And that we may repeat it with *Davids* contrition [t], we will now illuſtrate and apply it to our preſent occaſion by the following Analyſis and the Paraphraſe annexed.

[r] *Pœnitentiæ præſul*, Laurent. Novar. hom. 1.

[s] Poſſidon. vit. S. Aug. Greg. Mag. Comment. in ſept. Pſal. pœnit.

[t] *Audi eum clamantem & ſimul clama, audi gementem & congemiſce.* Aug. in Pſal. 50.

The

The Analyſis of Pſalm Li.

§. 2. This Pſalm conſiſts of 2. Vodve Prayers.

1. Private for our ſelves, conſiſting of
- 1. The deſire containing
  - 1. A Supplication for Mercy and Grace. — Ver. i. ii.
  - 2. A Confeſſion of original and actual Sin. — Ver. iii. iv. v. vi.
  - 3. An act of Faith in Gods Power and Mercy. — V. vii. viii.
- 4. A Prayer for thoſe graces and favours which are now moſt needful.
  - 1. Remiſſion. — Ver. ix.
  - 2. Sanctification. — Ver. x.
  - 3. Comfort. — Ver. xi.
  - 4. Confirmation. — Ver. xii.

2ly. The Promiſe, & therein
- 1. What we promiſe, *viz.* Moral returns.
  - 1. Edifying our Neighbour. — V. xiii.
  - 2. Glorifying God. — V. xiv. xv.
- 2. Why we promiſe theſe things.
  - 1. Nothing elſe was acceptable. — V. xvi.
  - 2. Theſe were ſo. — V. xvii.

2. Public for the Church conſiſting alſoof
- 1. The deſire, being for the Churches proſperity. — V. xviii.
- 2. The Promiſe, *viz.* Public returns of Praiſe. — V. xix.

The Paraphrase of the Li. *Psalm.*

§. 3. *Ver.* 1. [Have mercy upon me] a miserable and wretched Sinner, and deal with me [O God, after thy great goodness] which exceeds my great iniquities †; [according to the multitude of thy mercies], which are infinite and inexhaustible, [do away] and fully Pardon [mine offences], for they also are almost infinite for number, and very heinous for their quality.

† *Magnum enim peccatum, magnâ indigebat misericordiâ.* Hieron. ad Rustic. Ep. 46.

Ver. 2. They have stained my soul deeply, and polluted it, till it is odious in thy sight; wherefore [wash me throughly], and often * in the Blood of Jesus, that I may be cleared [from my wickedness]; sanctifie [and cleanse me] fully by thy holy Spirit, that I may be purified [from my sin].

* Heb. *Lava, lava.* Vulg. *Amplius lava me.*

Ver. 3. Forgive me, O Lord, according to thy promise of pardon to those who with penitent hearts confess their offences, [for I acknowledge] with shame and sorrow, the multitude and the greatness of [my faults], my heart is not hardned into an unconcernedness, for my Conscience continually accuses me for my baseness, [and my sin is ever before me], my eye and my thoughts are alway upon it; do thou therefore forgive me and cast it behind thee.

Ver.

Ver. 4. If I had done no injuries to my Neighbour, it were enough to melt me into tears, that [**againſt thee only have I ſinned**], my Heavenly Father, my beſt and my only Friend: If no Man knew of my tranſgreſſion, it were ſufficient to humble me, that I have offended [**and done this evil in thy ſight**], there needs no other witneſs but my own Conſcience, [**that thou mighteſt be juſtified**] when thou entreſt into Judgment with me, [**in thy ſaying**] I am a Sinner, and ſentencing me accordingly [y], my own heart condemns me, which will ſhew thou art free [**and clear**] from all ſuſpicions of injuſtice, [**when thou art judged**] or cenſured concerning thy puniſhments inflicted on me, for I my ſelf confeſs I have deſerved them.

[y] *Loqui*, ap. Hebræ. *ſenſu forenſi ſumitur*, Job xiii. 3. Pſal. l. 1.

Ver. 5. And while I look at theſe accurſed branches, my actual ſins, they mind me of their unhappy root, my original corruption [z]; God knows I am not only outwardly, but inwardly defiled, [**for behold**] ſin is rooted in my Nature, [**I was ſhapen in wickedneſs**] in the Womb [**and in ſin did my Mother conceive me**], ſo that I brought many evil inclinations with me into the world, and derived this contagion from the loins of our firſt Parents.

[z] *Sæpe dum quædam malè geſta plangimus, — ad diſcutiendas nos excitati, alia nobis plangenda inveniemus.* D. Gregor. in Pſal.

Ver. 6. Shew thy mighty power therefore, and great mercy in freeing me from all theſe evils. I am inwardly depraved in my underſtanding, and corrupted in my will, [**but lo, thou requireſt**] that all thine ſhould

be endued with holiness and [truth in the inward parts] of their souls, for so deep do thy pure eyes penetrate: Wherefore I hope thou wilt make a through change in me; for if thou inlighten my mind, thou shalt dispel all the clouds of error & mistake, [and shalt make me to understand] the true [wisdom] of being sincerely good, which thy Spirit can teach me [secretly], but the blessed fruits thereof will openly appear in my happy conversion to true piety.

Ver. 7. And as thy Grace can heal the Corruption of my Nature, so thy Mercy can pardon my actual sin; for if [thou shalt purge me with Hyssop], not dipped in the blood of a legal Sacrifice, but in the Blood of Jesus the great Sin-offering, I know thou wilt pardon me, [and I shall be clean] from my guilt; if [thou shalt wash me] with thy Sanctifying grace, thou wilt thereby purifie me from the filth of sin [and I shall be whiter than Snow] in thy sight.

Ver. 8. Indeed till I be pardoned and restored, I cannot take comfort in any worldly thing; but if [thou shalt make me hear] the good news of thy being reconciled to me, it will be the greatest cause [of joy and gladness] to me in the world: O let me then have this comfort, [that the bones which thou hast broken] by the terrors of the Law, [may rejoyce] by those mercies which the Gospel brings.

Ver. 9. For the obtaining of all which blessings of Remission, Sanctification and Comfort, I will now make my humble and earnest prayers: And *First*, that I may be pardoned, [turn thy face] and thy pure eyes away [from my sins], lest the sight of them provoke thee to punish me here; [and put out] of thy Book

[all

[all my miſdeeds], which ſtand on record againſt me, that the charge of theſe debts may not condemn me hereafter.

Ver. 10. *Secondly*, That I may be ſanctified [make me a clean heart, O God] purifying me from thoſe evil affections that ſo often intice me to do ſinful actions, [and renew a right ſpirit within me], freeing me from thoſe dangerous miſtakes and errors which have ſo often blinded and abuſed my underſtanding.

Ver. 11. And *Thirdly*, Let me go on chearfully in an holy courſe, by the continuing aid of thy grace; though I have been defiled, yet O Lord [caſt me not away] as a polluted and uſeleſs Creature [from thy preſence], wherein I do ſo exceedingly delight, and by the favourable influence whereof, I am ſo encouraged in all holy exerciſes, [and take not thy holy Spirit from me], by which I am enabled for every good work.

Ver. 12. I have been very diſconſolate of late, for fear my ſin had deprived me of the wonted ſuccours of thy grace; but [O give me] upon my true repentance, [the comfort of thy help again], to put me into a good way: And that I may go on in it with eaſe and pleaſure, ſo as never to forſake it any more, be pleaſed to confirm [and ſtabliſh me] in theſe my holy purpoſes, [with thy free Spirit] which is ſo ready to aſſiſt, and ſo able to ſecure all that are willing to be guided by it.

Ver. 13. Theſe Requeſts, if thou wilt grant me, I do here vow and reſolve to make the beſt uſe of them, and the moſt acceptable return for them; *Firſt*, as to the

the edifying of my Neighbour, for when I have experience of thy gracious dealing with me, [then ſhall I] be able to [teach thy waps to the wicked], and convince them of the excellency of them: [And Sinners] when they hear of thy mercy to me, [ſhall be converted] from their evil ways, and turn [unto thee] in hopes of the like ſucceſs.

Ver. 14. *Secondly*, I will uſe thy mercy to the glory of thy Name; for if it pleaſe thee to [deliver me from blood-guiltineſs], or what other great ſins they are that are moſt grievous to my Conſcience, I promiſe thee [O God, thou that art the God] of my ſalvation and reſtorer [of my] Souls [health], that I will heartily rejoyce in this mercy privately, [and my tongue ſhall ſing] publicly and openly the praiſe [of thy Righteouſneſs] which conſiſts not in condemning, but in pardoning all repentant Sinners [a].

[a] *Homini nempe juſtum*
videtur ut ſuam ulciſcatur injuriam, Dei verò juſtitia eſt conſitenti relaxare. D. Gregor.

Ver. 15. My guilt and fear had ſtopt my mouth, and almoſt ſtruck me dumb, but by ſealing my Pardon, [thou ſhalt open my lips] again, [O Lord]; and as ſoon as ever I am enabled by the hopes of this to ſpeak freely, my tongue ſhall publiſh thy mercy, [and my mouth ſhall ſhew thy praiſe] to all that are round about me, who ſhall know what a gracious Maſter I ſerve.

Ver. 16. I confeſs Thankſgiving ſeems too cheap a return, but I have nothing elſe to give, [for thou deſireſt no Sacrifice] to attone our ſins, ſince Jeſus was

was offered once for all, [else would I give it], were it never so great or costly, [but thou] hast put an end to those legal Oblations, and now [thou delightest not in Burnt-offerings], nor indeed could they when they were in force, expiate and satisfie for such great and wilful sins as I am guilty of.

Ver. 17. There is nothing left therefore for me to do in order to my Pardon, but so truly to grieve for my sins, that I may utterly forsake them; for [the Sacrifice] that only can be offered by us, and is alone accepted [of God, is a troubled spirit] that grieves for its own misdoings; and he that comes with [a broken and a contrite heart], relenting and trembling, weeping and blushing unto thee [O God, shalt thou not despise], but certainly and freely receive such an unfeigned Penitent into thy favour again.

Ver. 18. And since thy Mercies are so large and so infinite, let them not be confined to my particular, but [O be favourable and gracious], I beseech thee good Lord [unto Sion], even this thy holy Church, whereof I am a Member, that it may be united and holy: And also [build thou the walls] and defend the People [of Jerusalem], even this Kingdom, professing thy true Religion, wherein I am a Subject, that it may be peaceful and prosperous.

Ver. 19. Which public Blessings will redound to the benefit of so many, that (I doubt not) many will joyn with me in thy praise; for when we are prospered in our spiritual and temporal concerns, [then shalt thou be pleased with] public Thanksgivings, which

which we may truly call [Sacrifices of Righteouſneſs], as being juſtly due unto thee; then ſhall they worſhip thee in the Goſpel way with Euchariſt and Hymns, as they did [with Burnt-offerings and Oblations] under the Law, [then ſhall they] offer up themſelves as reaſonable Sacrifices, even as of old they did [offer young Bullocks upon thine Altar]. At the preſent in hopes of all theſe bleſſings which we have prayed for, let us ſing

Glory be to the Father, &c. As it was in the beginning, &c.

SECTI-

SECTION IV.

Of the Prayers.

§. 1. OF the leſſer Litany, the Lords Prayer and Suffrages, which introduce theſe Devotions, we have ſpoken before; the reſt are three Collects, two of them to be repeated by the Miniſter alone, the third by the Prieſt and People together, but all of them are earneſt Petitions for Pardon: And though we know it is now time to bind up the wounds of true Penitents, yet becauſe we are not certain which are ſuch, we dare not with the Roman Church, in a mixt Aſſembly, pronounce a poſitive and formal Abſolution to all, yet we addreſs our ſelves to Almighty God, who beſt knows who needs a Pardon, and who is fit for it, beſeeching him importunately to grant it to all ſuch. The *firſt Collect* hath two Petitions: 1. That the Prayers we make may be heard. 2. That the puniſhment we deſerve may be averted: And the Motive annexed, is taken from the benefits we ſhall have by Gods granting theſe requeſts, *viz.* 1. The quiet of our Conſciences: 2. The pardon of our Sins, which ſhould move us to pray earneſtly, and will move him to give theſe things effectually, who delights to comfort them that mourn, and to heal the broken-hearted.

The

The Paraphraſe of the firſt Collect.

§. 2. [O Lord] who art the God that heareſt Prayers, and alone haſt power finally to forgive ſin, [we beſeech thee] that thou wilt [mercifully bear] and graciouſly anſwer all [our Prayers] for Pardon, both thoſe we have made, and theſe we are now preſenting: We indeed are Sinners, and deſerve puniſhment; but O Lord remove our guilt, [and ſpare all thoſe that] with ſhame and ſorrow do [confeſs their ſins unto thee]; and theſe acts of thy infinite mercy will have ſuch excellent effects, [that they whoſe Conſciences] by grief are wounded, and whoſe hearts [by ſin are accuſed] ſo juſtly and ſo unanſwerably now, Even all theſe dejected Penitents, [by thy merciful Pardon may be] comforted from their ſorrow, and [abſolved] from their guilt, ſo as to ſerve thee chearfully and thankfully hereafter, which we therefore humbly beg of thee, [through Chriſt our Lord], who hath purchaſed this favour for us. *Amen.*

The ſecond Collect.

§. 3. This asks the ſame thing more earneſtly and more largely which was briefly begged in the former; even Remiſſion of the Guilt, and removal of the Puniſhment of Sin, to which we do moſt pathetically preſs our moſt merciful Father, by Phraſes rarely ſuted to the neceſſities and deſires of a poor Penitent, and all taken out of holy Scripture: And the method is, that here are two great requeſts; *Firſt*, for

for remiſſion of our guilt; and therein we deſcribe, 1ſt. Him of whom we deſire this, by his names, *Almighty God*, &c. by his univerſal mercy, *who haſt compaſſion*, &c. by his particular pity to penitent Sinners, *who wouldſt not*, &c. 2dly. We mention the things deſired, *viz.* Pardon, acceptance, and comfort, *mercifully forgive us*, &c. 3dly. We intimate for whom they are requeſted, for *us who are grieved*, &c. The *Second* Petition is for removing the Puniſhment due to us; and it contains, 1ſt. The reaſons why we beg this of him, becauſe of his gracious Nature, *thy property*, &c. and his ſupream power, *to thee only it appertaineth*, &c. 2dly. The matter which is deſired, with the motives annexed, *viz.* 1. To be ſpared as his People, *ſpare us therefore*, &c. 2. To be acquitted from his Judgment as being unable to anſwer there, *enter not into judgment*, &c. 3. To be freed from his Anger, as being Penitent, *but ſo turn thine anger away*, &c. Laſtly, The grounds of our asking ſo earneſtly, *viz.* our preſent neceſſity, and our future benefit, *and ſo make haſte*, &c. Concluding all in the Name of Jeſus Chriſt.

The Paraphraſe of the ſecond Collect.

§. 4. [O **moſt mighty God**], who art to obſtinate Sinners a terrible Judge, but to true Penitents a gracious [**and merciful Father**], we could not hope for pity from any other but only from thee, [**who haſt compaſſion upon all men**] that are in miſery, [**and hatest nothing that thou haſt made** b]; thy mercy is over all thy works, and therefore alſo over us, who alas

b *Et miſereris omnium—diligis enim omnia quæ ſunt, & nihil odiſti eorum quæ feciſti.* Vulg. Sapient. xi. 23, 24.

alas by our ſins have defaced thy Workmanſhip; but thou canſt repair as well as make; and thy mercy is equal to thy might, for thou haſt declared thou art a God [who wouldeſt not the death] or damnation [of a ſinner]; thou wiſheſt not ſuch an one ſhould periſh [but that he ſhould rather turn from his ſin] in time, by unfeigned Repentance, [and be ſaved] from eternal ruin [c]. Do thou therefore gracious Lord [mercifully forgive us] all theſe [our Treſpaſſes] which we have ſo freely confeſſed, and ſo ſadly bewailed before thee: O [receive us] again upon our return to thee, though we have baſely run away from thee, [and comfort us who are grieved] for the multitude, [and wearied with the burden of our ſins], for ſuch thou calleſt, and to ſuch thou haſt promiſed reſt [d]: We tremble at the wrath our ſins deſerve, but of thee we will beg the removal of our fears and dangers both, for [thy property] and peculiar glory, it [is always to have mercy] on the miſerable, [to thee only it] abſolutely and originally [appertaineth to forgive ſin [e]], and take away the Curſe which is due unto us for it: Do thou [ſpare us therefore good Lord], from this juſt but intolerable Vengeance, O [ſpare] us, for we are [thy People [f] whom thou haſt] ſo dearly bought, and [redeemed] with thy Sons moſt precious Blood, that we hope thou wilt not now condemn us: To prevent which dreadful doom, we muſt beſeech thee not ſo much as once to ſummon us to thy Bar; [enter not] at all [into Judgment

[c] Ezek. xxxiii. 11.

[d] Mat. xi. 28. &c.

[e] Mark ii. 7.

[f] Joel ii. 17.

ment with thy Servants [g],] for alas how ſhould any of us juſtifie our ſelves in thy ſight, [who are] by Nature ſo mean, even [vile Earth] and Aſhes [h]: but far worſe by our practice, even wretched [and miſerable Sinners]. We cannot anſwer the accuſations of thy juſtice, nor endure the weight of thy wrath; wherefore do not deal ſtrictly with us, [but ſo turn thy anger] utterly away [from us] thy poor Creatures, [who meekly acknowledge our vileneſs] by Nature, [and truly repent us of our faults] and actual tranſgreſſions, that we may never feel it to our deſtruction. And becauſe our caſe requires preſent relief, be ſpeedy in ſhewing mercy, [and ſo make haſte to help us] to thy pardon and thy grace while we live [in this world], the only place of Repentance, [that we may] not dye in our ſins, but go from hence in peace, ſo ſhall we [ever live with thee in] the endleſs glory of [the world to come], which being purchaſed by the merits we beg [through] the Mediation of [Jeſus Chriſt our Lord]. *Amen.*

[g] Pſal. cxliii. 2.

[h] Gen. xviii. 7. *Non pulvereus tantùm, ſed ipſum pulverem.* Pareus.

The laſt and general Supplication.

§. 5. The Prieſt having made way for the poor Penitents, and revived them by theſe importunate addreſſes, they are now prepared and allowed to open their lips, and to plead for their own Pardon; and truly they are furniſhed with ſo proper a form, that if it be preſented with an united Devotion ſuitable to the expreſſions thereof, it cannot but prevail, and will fit us all to receive the following Bleſſing. The form contains alſo a two-fold Petition. The *firſt* for Grace to Convert us, which

is 1. Expreſſed in proper words of *turning us and being favourable to us.* 2. And preſſed by fit Motives taken from our preſent diſpoſition, *viz. Weeping, Faſting, and Praying,* and from Gods gracious Nature, who is a *merciful God, full,* &c. The *ſecond* Petition for pity to ſpare us, which is alſo, 1ſt. Properly expreſſed in thoſe words, *Spare us therefore,* &c. 2dly. Earneſtly preſſed by the mercies of the Father, *Hear us O Lord, for thy mercy,* &c. and by the merits of the Son, *through the merits,* &c. All which will more plainly appear in this Paraphraſe.

The Paraphraſe of the general Supplication.

§. 6. Holy God, we thy poor Creatures being fallen into that evil and dangerous way leading to deſtruction, and unable to get out of it by our own power, do earneſtly cry for thy help, [**turn thou us**] by thy grace [**O good Lord**] from theſe paths of ſin, [**and ſo ſhall we**] fully be converted, and effectually [**be turned** [i]] into the ſweet and ſafe ways of Holineſs, that lead to everlaſting life: And to encourage us in this bleſſed change, [**be favourable, O Lord** [k]] in excuſing our former diſobedience; and again we beſeech thee [**be favourable to**] us in promoting our reſolutions of amendment: Behold, O God, we are all [**thy People, who**] repenting of our folly and baſeneſs, do upon this Solemn day of Humiliation [**turn unto thee**] in moſt penitent manner, [**weeping**] for our miſery, [**faſting**] for our Exorbitancies, [**and praying**] for thy Mercy and Grace: And we have great hope thou wilt Pardon and Convert us, [**for thou art a merciful God**] and very apt to forgive the ſinful; thou art [**full of com-**

[i] Jerem. xxxi. 18. Lament. v. 21.

[k] Pſal. li. 18.

compaſſion] and moſt ready to pity the miſerable: thou art [long ſuffering] toward Sinners, while they go on in their evil ways, [and of great goodneſs] in receiving them when they do return from them [1]. Thou dealeſt not with us after our ſins, for [thou ſpareſt] us often, and altogether with-holdeſt thy Correcting hand, even [when we deſerve puniſhment [m]]: Or if thou doſt chaſtiſe us, it is with gentle and eaſie ſtripes, [[n] in thy wrath], when it is excited by our crimes, even while thou art puniſhing, thou [thinkeſt upon mercy], contriving how to deliver us as ſoon as ever we are humbled by thy Judgments: Wherefore ſince thy goodneſs is ſo ſtupendious, we will all (according to thy ſpecial command) come before thee, and beſeech thee, ſaying [ſpare thy People] from thoſe miſeries they deſerve, [good Lord, ſpare them] from temporal and eternal Vengeance; O [let not] us that are thy profeſſed Servants, and [o] [thine Heritage], purchaſed with thy Sons blood, [be brought to confuſion] and ſhame, by being diſappointed of our hopes of Pardon and deliverance. But [hear us, O Lord] in this our importunate ſuite, [for thy mercies are great *] in their dimenſions, and more in number than our ſins can be; wherefore, according to the greatneſs, [and after the multitude of thy mercies [p]] pity our deplorable eſtate, and [look upon us] with compaſſion and favour again, though not for any worthineſs in us, yet [through the merits and Mediation of] our Redeemer and Advocate

[1] Pſal. ciii. 8. *Patienter expectat delinquentem & clementer ſuſcipit pœnitentem.* Bern. in Cantic. ſer. 9.

[m] Pſal. cvi. 42, 43.

[n] Habac. iii. 2.

[o] Joel ii. 17.

* Pſal. cviii. 4.

[p] Pſal. li. 1.

[thy blessed Son Jesus Christ our Lord] who hath deserved, and doth desire this great favour for us; to him therefore, and to us for his sake, be pleased to say, *Amen*.

The final Benediction.

§. 7. After the Congregation hath expressed so much Penitence and Devotion, so humbly confessed their Sin, and so heartily begged their Pardon, the Church will not let them depart without a Blessing; which being to be pronounced in Gods Name, is taken from that Divine Form of his own composing, *Numb.* vi. 24. So that all who are prepared to receive the benefit of it, must kneel humbly, and may believe firmly, that he who prescribed it, will ratifie it to their infinite advantage, and endless comfort.

The Paraphrase.

Let [the Lord] the Author of all Goodness, and Averter of all Evil, [bless us] with all the good we can desire, [and keep us] from all the evil we fear. Let [The Lord] whose favour we have so earnestly sought [lift up the Light of his countenance] that it may shine in gracious looks [upon us.] And after all our grief and godly sorrow, let him comfort us [and give us] all kinds of [Peace] external and internal [now, and] eternal hereafter in his glorious Kingdom which endures [for evermore.] *Amen*. So be it.

Τῷ Θεῷ μόνῳ Δόξα.

FINIS.

A Table of the ERRATA.

PAg.33.l.7. r. *Romans will.* p.35.l.1[illegible].r. *Holy Covenants.* p.39.l.3. r. *ensnaring Bonds.* p.[illegible]4.Marg.l 6. r. *Theophil.* p.60.l.23. dele *First.* p.61.l.27. r. *asked.* p.62.l.22. r. *such a marriage.* p.106.l.2. r. *married Persons.* p.109.Marg.l.penult. r. *Johan Magn.* p.136.l.13. r. *and ver.7.* p.149. l.29. r. *grounds, to beg of God, First in general.* p.173.l.11. r. *of Ornaments.* p.213.l.31.r. *he summons up.* p.261.l.16. r. *all this misery.* p.280.l.23. r. *foolish Virgins.* p.305.l.26.r. *that it is.* p.308 l.21. r. *sick man.* p.311.l.6. r. *own Nation.* p.351. l.19.r. *Priest for his.* p.485. Marg. l. 1. r. *Hugo Menardus.* 490.l.2. r. *both the Resurrection.* p.494. Marg.l.antep. r. *veracissima.* p.497. Marg. l.4. r. ἀφικόμενον τέλος· ib.l.7. r. προσέτι καὶ αὐτὰς. p.516.l.ult. r. *acts.* p.531.l.9. r. *preserved them.*